A

MANUAL

OF THE

KURNOOL DISTRICT

IN THE

PRESIDENCY OF MADRAS.

COMPILED BY

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PREFACE.

THE district of Kurnool being an outlying one, far removed from the scene of political events and the high road of military movements, and not brought within the influence of British rule till a recent period, the materials available were comparatively scanty, and to this may be added the fact that Nawab Munauwar Khán finding the records in inextricable confusion, and difficult to re-arrange, ordered them to be carried by elephants and thrown into the Tungabhadra river when it was in flood. Hence the information contained in the following pages, especially the account relating to the Nawabs, is not as full as one would wish it to be.

For their valuable assistance in revising portions of the Manual for the press, I tender my sincere thanks to the Rev. William Stephenson of the London Mission, Conjeeveram Somasundra Shastriar Avergul, B.A., Kurnool Huzur Sheristadar, and Túmcherla Ramachendra Row Garu, B.A., B.L., District Munsif of Gooty.

N. GOPALAKRISTNAMAH CHETTY.

PYAPALI,
18*th August* 1885.

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KURNOOL MANUAL.

CHAPTER I.

PHYSICAL AND GENERAL DESCRIPTION OF THE COUNTRY.

Name.—This district derives its name from its chief town, Kurnool, the residence of former Nabobs, and at present the head-quarters of the Collector. The word Kurnool is a corruption of Kandenavolu, the Telugu name by which it is described in books and inscriptions, and by which it is still known among the people of the district. According to tradition, in the time of the Chalukyas (the 11th century), the Wadders who carted stone for the construction of the temple at Alampúr about eight miles north-east of Kurnool, used the site on which the town now stands as a halting place before crossing the Tungabhadra river, and greased their cart wheels with oil supplied by an oilmonger who worked a mill here. This circumstance led to the formation of a small settlement on the spot, which gradually sprang up into a town. Hence the name of Kandenavolu, the town of kandena or grease.

The district, as now constituted, is composed of Kurnool proper, or the tract of country over which the late Nabob of Kurnool held sway, and four taluks transferred from the neighbouring districts of Cuddapah and Bellary. From an ancient stone inscription it would appear that Kurnool proper, or a great portion of it which is hilly, was known in former times as "Kannáḍu," from kallu (stone) and naḍu (country), as distinguished from "Rénáḍu," the name by which the black cotton land of the adjoining valley of the Kundér has always been known.

Boundaries.—The Kurnool District is bounded on the north by the rs Tungabhadra and Kistna, which separate it from the Nizam's tory, and by a north-eastern extension of the Nallamala range, h divides the eastern taluks from the Palnád Division of the Kistna rict. A break occurs in the river boundary at Kurnool, where five ges on the north bank of the Tungabhadra belong to this district, e a few miles further down, three villages on the south bank belong ne Nizam.

On the east it is bounded by the Nellore District and the Vinukonda Taluk of the Kistna District, the boundary line passing over the watershed of the Veligonda hills, the main edge of the Eastern Ghauts, and for a great distance along the Gundlakamma river and its affluent the Kandlér. This boundary is from sixty to seventy miles from the Eastern Coast.

To the south lies the district of Cuddapah and a portion of Bellary District. The boundary line is, however, very irregular, and extends to within nine miles of the Tadpatri Railway Station and to within six miles of that of Gooty. To the west is situated the Bellary District.

Position.—The district lies between 14° 53′ 45″ and 16° 18′ 30″ parallels of North Latitude and 77° 24′ 15″ and 79° 39′ 45″ meridians of East Longitude. It is irregular in shape, the general direction being from north-east to south-west.

Extent.—Its extreme length is 120 miles, and it is 70 miles broad at the widest part. The area is 7,027 square miles, of which 2,598 miles are covered with hills and forests.

Aspect.—The general aspect of the country is that of mountain ranges running in parallel lines, with spurs branching east or west and separated by valleys. Two important ranges, the Nallamalas and the Erramalas, extend north and south through the centre of the district and divide it into three well defined sections, viz. :—

(1.) The Central Division or the Kundér Valley, comprising the four taluks of Nandikótkur, Nandyál, Koilkuntla, and Sirvel.

(2.) The Eastern Division or Cumbum Valley, consisting of the taluks of Cumbum and Márkápur.

(3.) The Western Division, comprising the taluks of Pattikonda and Rámallakóta.

The Central Division, called the Kundér valley from the river Kundér which runs through it, is flanked in its eastern side by the Nallamala Ghauts, and on the west by the lower somewhat flat ranges of the Erramalas. It is from 600 to 800 feet above the sea-level. To the north, in the Nandikótkur Taluk, this section is crossed by the crest of the watershed of the Kistna and Pennér rivers about 1,000 feet above the level of the sea. From this height the ground slopes to the south along the river Kundér till it passes into the Pennér valley. It is a very extensive flat open country, about 25 miles broad, dotted with a few solitary hills here and there, and is covered with cotton soil deposited on a stratum of slaty limestones and shales. In the rainy and cold seasons (*i.e.*, from June to December) it is one vast expanse of green cultivation, very pleasant to look at, while the newly constructed canal of the Madras Irrigation Company, which is carried right down the valley and in some places over lowlying ridges, so as to water on either side, renders the scenery doubly interesting. But in the hot months, when the canal is empty, the black cotton plains present an

extremely arid and monotonous appearance, little varied by vegetation. The flanks of the valley, however, present a different aspect. The soil there is red greyish and gravelly, and we meet with beautiful patches of green woodlands and private gardens watered by the springs and streams which rise in the neighbouring hills.

Eastern Division.—The Eastern Division or the Cumbum valley lies between the Veligondas and the Nallamalas. Its average breadth is 25 miles and its length 85. It is traversed by a series of low parallel ridges (offshoots of the Nallamalas), broken here and there by gorges, by which mountain streams take their course. Several of these gaps were closed in under native rule and useful reservoirs of water formed for irrigation purposes. The chief of them is the Cumbum tank, the finest and largest tank in the district, about 15 square miles in extent.

A few miles south of Cumbum the valley is crossed by the crest of the watershed between the Gundlakamma river and the Sagilér. The former drains the whole of the Márkápur and part of the Cumbum Taluk; the latter carries the drainage of the southern parts of Cumbum down the valley into the Pennér river. With the exception of the valley between the minor hills—where the surface-soil is either red loam or black clay, formed by the detritus and the annual wash of the surrounding hills—and a strip of land on either bank of the Gundlakamma, which is black cotton soil, the ground from Cumbum to the northern extremity of the division, a distance of about 60 miles, may be described as one vast tract of stony, gravelly, red soil, more or less impregnated with chaudu (saline earth), only fit for the cultivation of the smaller millets, and ill-suited to the growth of the more valuable crop of jonna. The soil in the south of the Giddalur or Sagilér valley is fine black and is well-suited for the growth of jonna. In the hot season (March to May) the country, especially the Márkápur Taluk, is excessively arid and parched, and the hot winds which then prevail carry dust-storms and do much damage to the wretchedly thatched houses in which the people generally live. The arid appearance is, however, relieved to some extent by the garden cultivation which is extensively carried on here under wells. These wells cost about 100 to 200 rupees, water being found at a short depth from the surface.

At the eastern and western base of the Nallamalas, which lie between the Kundér and Cumbum valleys, chipped stone implements were recently discovered by the officers of the Geological Survey, suggesting that the people who used them must have lived there when the valleys were under water.

Western Division.—This division is quite distinct in its features from the central and the eastern divisions. It forms the northern end of the eastern slope of the great Mysore plateau. Unlike the other parts, which generally slope from north to south, the level of the country here falls gradually from south to north. It is about 900 feet above the sea-level at Kurnool—its northern extremity—and 1,750 feet at

Pyápali, which is five miles north of the southern limit of the district. It is dotted over with numerous bare rocky hills and occasional long ridges broken by streams and valleys. Some of the valleys have been dammed in as tanks for irrigation purposes. In the north-western parts traversed by the river Handri, the country is flat and the soil black cotton as in the adjacent régar taluks of Ádóni and Álúr of the Bellary District. Towards the south-east, the country is hilly and the soil red and extremely poor. This local disadvantage, however, is in some measure compensated by the numerous spring channels (called taliparas) which abound in these parts, and which, being dug at very little expense, irrigate extensive patches of land.

The foregoing is a description of the country as it lies north and south. Viewed from west to east, the country in the northern section through Nandikótkur rises gradually from Kurnool (900 to 950 feet) towards the east till it attains a height of 1,000 feet at the foot of the Nallamalas, whence there is a grand rise of 3,000 feet to Íswarakuppam hill. From this point there is a descent to a "lowlying valley (about 1,000 to 1,200 feet high) which is separated from the plains of Nellore by the Sunkésala ridge (about 1,600 feet high) and two further parallel and lower ones," in the Márkápur Taluk.

The southern part of the district, adjoining Anantapur District, is very hilly. To the east of Pyápali (itself 1,750 feet above the sea), a small ridge rises up 150 or 200 feet. From this ridge there is a descent of 550 feet to a lower range of hills. From this, by a series of terraces, the country ascends to the Uppalapád plateau, the largest hill plateau in the district. Below this plateau, on the eastern side, lies the Kundér valley and beyond are the Nallamalas.

Mountains.—As already remarked, the principal mountains in the Kurnool District are the Nallamalas and Erramalas, the Nallamalas being much the more interesting range of the two. They are chiefly composed of quartzite (altered sandstone) on the western side and clay slate on the eastern flank. Their width from west to east is about 25 miles.

The Nallamalas lie for the most part in the Kurnool District, about 70 miles of their length being in it. They extend southward into the Cuddapah District as far as the Pennér, and northward into the Hyderabad territory beyond the Kistna river. The range is generally of a north and south system of elevations and depressions. Its average height is not more than 2,000 feet above the sea, the valleys on either side being from 600 to 800 feet. Towards the north, the hills become arranged concentrically around the great dome-shaped mountain nucleus of Íswarakuppam (between 3,000 and 3,500 feet high), beyond which, in the Kistna Nallamalas, the northern extremity of the mountains assumes generally the form of a plateau. According to Mr. King, whose observations were made with the barometer and the aneroid, the highest point on the hills is Mantikonda, 3,000 feet above the sea, and highest

mountain in all Kurnool is Bairanikonda, an eastern outlier overlooking the Cumbum tank (3,500 feet).

The heights of certain hills as given by Colonel Lambton and Mr. Voysecy are as follows:—

	Colonel Lambton's Trigonometrical height.	Mr. Voysecy's Barometrical height.
	FEET.	FEET.
Durgapukonda	3,086	3,060
Nandikanama Pass	..	1,767
Temple of Srísailam	..	1,563
Bairanikonda Hill Station	3,149	..
Gundlabrahmésvaram	3,055	..

There are five plateaus on these hills in some parts; on one of these called Errachelama, near Mantikonda, Mr. Minchin had a bungalow built. The climate here is considered healthy, at least for some months of the year, and the temperature twelve to fifteen degrees lower than in the plains. The elevation is 2,850 feet above the sea. Water, however, is only procurable at some distance. About twelve miles from this hill Mr. Arbuthnot, when Head Assistant at Cumbum, had another bungalow on a part of the range 2,341 feet above the sea-level. A short distance from Errachelama or Mantikonda lies the broad plateau of Gundlabrahmésvaram, so called from the temple of Brahmésvaram, 2,700 feet above the level of the sea.

Within twenty minutes' walk from the crest of the Gundlabrahmésvaram basin flows a stream of clear running water quite charming to look at in these generally dry mountains. Its stones are covered with ferns and moss, and it is buried in a tolerably close growth of great trees and bamboos. There are also admirable sites for several bungalows, with some driving and plenty of riding grounds. "But owing to great deficiency of water in the hot seasons and the prevalence of fever after the rains in June, this land can never be made useful for a sanitarium"—(Minchin). In the valley between the Gundlabrahmésvaram peak and the Mantikonda, where the soil is clayish with a good top-dressing of decayed leaf-mould, a teak plantation was lately tried, but proved a failure.

The Gundlabrahmésvaram plateau is reached by two paths, one from Nandyál and the other from Velgódu. The latter is considered the pleasanter of the two, and passes from Velgódu Ghaut over an apparently horizontal plateau. The path from Nandyál has, however, lately been metalled for forest conservancy purposes up to Mantikonda, the gradient being 1 in 26.

The Srísailam plateau, which is in the vicinity of the above, was in former times inhabited. The remains of ancient towns, fort walls, sacred temples, ruined tanks and wells, testify to the prosperity of the former residents.

Waterfall.—A mountain torrent rising in the neighbourhood of the Gundlabrahmésvaram peak rushes down the hills through glens and valleys on the eastern flank of the range and forms the beautiful waterfall of Nemaligundam, situated within the limits of Pullalacheru, a village in the Cumbum Taluk. Its lonely situation in these hills, the large gundam or pool of water about half an acre in extent which lies below the fall, "the extraordinary steep-sided valley formed in U-shaped curve or synclinal of quartzite and slaty beds through the bottom of which the stream of the waterfall flows, and the tolerably vertical fall of the quartzite rocks, down which the water falls to the great basin of the pool below, present a scenery at once grand and highly picturesque, and well worthy of a visit"—(King).

Near the pool is a small pagoda dedicated to Vishnu, which is held in great veneration by the people in this and the neighbouring districts. In old days disputes between superstitious litigants were often decided by oaths taken in this place. There are two Maddi (మద్ది) trees close by the gundam (pool), abounding in bee-hives, and the popular belief was that, if any man went there to speak a lie, a swarm of bees would issue from the trees and attack him. It was also feared that some serious injury, such as the loss of an eye or a limb, would befall the audacious perjurer who disregarded the sanctity of the gundam.

Another waterfall in the Nallamalas deserving of mention is that of Pálanka, on the right bank of the Kistna, at the northern end of the range. It is resorted to as a place of pilgrimage by people who come from long distances on the occasion of Toli Ekádasi. Beneath the overhanging rock over which the stream of the water falls is placed a stone shaped into five lingams (a monolith), which receives a continual dripping from the rock above. These lingams are objects of devout worship to pilgrims.

From the foot to the summit the Nallamala hills are covered with jungles which are by far the finest forests to be found on the eastern side of the Presidency. On the western slope, where the prevailing rock is sandstone, the jungle is tolerably thick. On the eastern side, where the rock is composed of slates which are all nearly vertically fractured and where all the water sinks rapidly and the surface is not favorable to the growth of vegetation, the jungles are thin and poor. (See the chapter on flora.)

Passes.—The Nallamala range is crossed by several paths and roads, all of which run generally from east to west. The more important of them are the Nandikanama, the Mantral pass, the Velgódu pass and the Jyotikanama.

The Nandikanama pass, so called from the temple of Mahánandi or bull god in its neighbourhood, is the main artery of communication between the coast and the inland districts of Bellary and Kurnool. On

the earnest representations of Mr. Lushington, it was first opened in 1852, when a road three yards wide was formed to admit of the partial use of carts. In 1854, with a view to provide employment for the destitute during the scarcity that prevailed in that year, it was widened twenty feet at a cost of Rs. 30,000. In 1857-58, again a further sum of Rs. 50,000 was sanctioned for completing the pass. In 1875, two estimates, amounting to Rs. 41,000, were sanctioned by the Local Fund Board for further improvements to the ghaut.

The distance over the ghaut from Gázulapalli, at the western foot of the hills, to Krishnamasettipalli on the eastern side, is twenty-two miles. A metalled road about fifteen feet broad has been formed over it with a maximum gradient of 1 in 18, the average being 1 in 50. A railway is about to be formed through this pass.

The highest point of the road is about 2,000 feet above sea-level. There is no bungalow or other shelter for European travellers along the road, but the choultry at Krishnamasettipalli is sometimes used by them as a rest-house after crossing the ghaut. There are two chatrams, one at Gázulapalli and the other at Pacharla about half-way across, and which is nearly 1,500 feet above the sea. At Régumánigunta, about five miles east of Pacharla, a well has been sunk for the benefit of travellers. The pass has been used from the earliest times by traders and carriers, who conveyed, by pack bullocks and on coolies, sea salt and other produce of the coast districts, and took in return smelted iron from the western side of the Nallamalas. In 1851, before opening the ghaut, the traffic over it was registered for a fortnight in the month of December, and its value amounted to Rs. 43,000. In 1855-56, after the ghaut was opened to a width of twelve feet, the amount of traffic was again noted for six months from 23rd October 1855 to 31st March 1856, and the number of bandies which passed over it during that period was 1,505, cattle 6,319, coolies 755, and passengers 4,939. The traffic which passes over it at present is very considerable.

Mantralamma pass is so called from Mantralamma (goddess of charms), a wooden idol at the eastern foot of the pass, chiefly worshipped by the Lambadies. The pass is about fifteen miles in length, and is one of the two passes whose opening was suggested in 1851 by Mr. Lushington for facilitating the traffic between the sea coast and the inland districts.

In 1856 Rs. 13,350 were sanctioned for opening this ghaut, and of this sum Rs. 12,000 were spent in making the road twelve feet wide in some places, when the work was finally stopped in 1864 on the ground that the traffic was extremely small and a metalled road for wheeled carts was not needed, an annual maintenance of Rs. 1,500 (since reduced to Rs. 1,000) being deemed sufficient to keep the road passable for bullocks. In 1875, however, when the transfer of the Cumbum Division to some other district was suggested, orders were issued to widen the ghaut to facilitate the communication with Kurnool, the head-quarters of the Collector. The road, when finished, will connect Kurnool

with Vinukonda and Guntúr, but the traffic over it is still extremely small. About half-way over the pass is a place called Rollapenṭa, the encamping ground of the Brinjáries, near which a grove of wild mangoes, in the neighbourhood of a fine watering-place, affords shelter to the traveller.

In 1868, an officer of the Geological Survey extracted a chipped stone implement from a solid rock on this pass.

At Bairluṭi, at the western foot of the ghaut, there is a fine stone-built well. At this place a bungalow was purchased by Government from the late Captain Nelson for the use of travellers; but it has since been so much neglected that it is now of very little use to the public.

The Velgoṭikanama, which lies to the north of Nandikanama and between Velgódu in the Kundér and Bollupalli in the Cumbum valley, is about 2,250 feet above the sea-level at the highest point. It is sometimes used by the people as the shortest route between Cumbum and the country to the west of the hills, but it is not fit for cart traffic.

There are two watering-places about half-way across. The best part of the Nallamala forest is about this kanama, and is largely frequented by timber merchants who have depôts for sale of wood at Velgódu. Colonel Cotton, who visited the hill in 1861, was of opinion that an almost straight road could be formed up to the forest above with a gradient of 1 in 25.

The north-eastern extension of the range which separates Márkápur Taluk from Palnád is crossed chiefly by the Kákulakanama and Dápallikanama. The former is in good use, being on the high road between Cumbum and the Palnád Taluk of the Kistna District. The Dápallikanama leads from Endrapalli, the residence of an ancient Poligar, to Sirigiripadu, an important Roman Catholic station in the Palnád District. It is much used by the people, but is not fit for wheeled traffic. There are four streams running across it, and there is also a stone-built well which supplies good drinking water during the hot weather to travellers. In 1872 the Local Fund Board of the Guntúr Circle proposed to open this pass, but the proposal was rejected by the Kurnool Board, who did not think it of urgent importance. Mr. Cox, of the Revenue Settlement, in his report on the Márkápur Taluk, also alludes to the desire of the people to have this ghaut opened. Seeing that the natural resources of this poor taluk can only be developed by the introduction of capital from the adjoining districts, and that the taluk of Palnád is the only place in the neighbourhood where men of capital are to be found, the proposal of the Guntúr Board deserves, I think, to be reconsidered, more especially as the opening of this pass would also facilitate traffic with the Hyderabad territory bordering on the Kistna, which is now entirely cut off from the Kurnool District by the Nallamalas on one side and the impenetrable forests on the other. It will also serve as a useful feeder to the proposed railway.

With the exception of the above, all the paths across the hills are

merely foot-tracks used by the hill tribes and the people who go there to gather jungle produce and medicinal drugs. From time immemorial, the ghauts as well as the villages at the foot of the hills are said to be guarded by the Chenchus, for which they were allowed by the villagers certain rusums (fees) in grain. Since the introduction of the new police, these rusums have ceased to be regularly paid. Some of the Chenchus, however, have been nominated as ghaut taliaries on monthly stipends paid out of the Village Service Fund. But this plan of "setting a thief to catch a thief" has signally failed. The pay given to the Chenchus is accepted by them as a substitute for the rusums which the villagers have ceased to pay, and is equally divided among all the members of the gudem (cluster of Chenchu huts). The result is that the ghauts are now as unprotected as they were before the appointment of the paid taliaries.

Erramala.—The Erramala range (red hills) begins at Yamavaram in Jammalamadugu Taluk of the Cuddapah District, and runs northward, ending about eight miles from Kurnool. Its eastern extensions are the Panem, the Betamcheruvu and the Uppalapad hills. This mountain range is composed chiefly of quartzite or altered sandstone. Diamonds and other minerals are found in it. The diamond mines of Munimadugu, Banganapalle and Rámallakóta are all to be met with in these hills. (See the chapter on geology).

The chief characteristic of these hills is that they are generally flat-topped with scarped sides. In the Panem spur the range makes a remarkably sharp curve in a north-east direction, with wall-like ridges round the Vandutla plateau. The upper surfaces here and there edge in overhanging scarps, called by natives goduguroy or umbrella rocks, with deep recesses below, apparently caused by a former denudation of the underlying beds of rock. Detached masses twenty to thirty feet cube lie scattered or rest on its slopes or below the overhanging rocks, forming with the recesses underneath spacious hollows of cavernous appearance, which the people believe to have been the residence in ancient times of rishís since sanctified. Some of these hollows, where there is generally a small waterfall or spring, and which the local bards have made the scenes of many tales, have been converted into temples or used as places of recreation. The people often go there for an "outing" and worship the images. Of the extensive plateaus, the most perfect flat-topped range is that lying four or five miles west-north-west of Banganapalle, with its thick capping of white quartzite; but the largest hill surface is that of Uppalapad in the Koilkuntla Taluk, which is covered with fine black soil. All round the edges of the plateau there is a sudden descent to the low-country on the east or to a narrow flat terrace on the other sides, and there is always a vertical scarp varying from a few feet to the extreme of nearly 100 feet. To the north and west, the plateau heads up to nearly 2,000 feet above the sea in Ramavaram-konda and Buragala scarps. Owing to this edged character of the

plateau it is very difficult of ascent, and there is only one way of getting carts on to it—from the south-west, by the little denuded bay north-east of Gudipad; and even here the cart traffic is only from Uppalapad down to this bay, there being an almost impassable terrace of flat beds of limestones outside of it. The other large plateau which deserves mention is that of Vandutla on the Panem hills, remarkable for the singularly long and narrow wall of quartzite which joins its northern end with the plateau of Chintalapalli. Unlike the Nallamalas, these flat-topped hills are all inhabited. The flats which are covered in several places with good soil are generally cultivated. There are many villages on these hills, but several of them, especially those on the tops near Rámallakóta on the western side, suffer much during the hot weather through want of water. The people residing there are obliged to employ buffaloes to fetch water from a distance from some stagnant pool or tank, which entails, of course, great expense. In several villages, as in Siddivanikunta, attempts have been made by the people to sink wells, but they have all failed, the wadders being unable to tap the water-level. It is not unlikely that officers of the Geological Survey would be able to help in this matter and find places in the hollow saddles of undulation where wells might be sunk with advantage.

The range is crossed by two passes, viz., Tammarazupalli Ghaut in the north and Rampur Ghaut in the south. The Nandyál road passes over the former and the new line between Gooty road and Nandikanama passes over the latter.

The hills are generally bare of trees on their flat tops, but on the slopes and plains they are clothed with shrubs of all kinds and some stunted trees, but no valuable timber.

Since the railway was opened, there has been a reckless cutting of jungles for firewood on these hills and the forests are now almost entirely denuded.

The Veligonda range is the eastern edge of the Eastern Ghauts and forms the boundary between this and the Nellore District. It is a continuation of the Cuddapah range, and runs parallel to the Nallamalas till it ends about ten miles to the east of Márkápur, about the same latitude as the Erramalas in the west. The hills, however, cross out again at the Gundlakamma in the form of a low-lying range known locally as Errakonda (red hill), and terminate in an attenuated corner in the north-east on the confines of the Kistna District. The Veligonda hills, like other mountains of the district, are composed chiefly of sandstone, and are covered with stunted trees and brushwood, but not with much valuable timber.

Besides these ranges there are numerous hills which are either isolated or are outliers of the ranges already described. The hills in the eastern division are generally spurs of the Nallamala or Veligonda range, but in the western taluk of Pattikonda the hills, though apparently connected with the Erramalas, have in reality a separate origin, and

have been ascertained to be based on beds of granitoid gneiss, which is not the case with the Erramalas. Most of the solitary hills are crowned with small pagodas dedicated either to Siva or Vishnu.

Springs.—Several springs issue from the hills described above; but owing to the peculiar structure of the rocks that compose the hills, the supply of water is not copious. Of the Nallamala springs, the principal one is that of Mahánandi, about ten miles to the south-east of Nandyál. It is a perennial spring of lightly tepid water. A pagoda has been built over and around it. A small tank in front of the temple, about thirty feet square and five feet deep, receives the water. The water in the tank is beautifully clear and limpid; quietly wells up in one of its corners and passes out through a hole in another corner. From the tank the water flows in a fine stream to the Nandyál tank. The temperature is about 89°. The tank may be said to be the most delicious bathing-place in the district.

According to Captain Newbold the water of this spring is perfectly tasteless, contains a few bubbles of fixed air and reddens litmus paper; oxalate of ammonia renders it slightly milky.

The formation of the country is altered sandstone and limestone. The once famous diamond and lead mines of Baswapur lie in the neighbourhood.

There are similar springs at Onkaram, Chagalmarry, Sirvel, and several other places at the base of the Nallamalas, but they are not so copious. Cultivation is carried on under all of them as well as under the Mahánandi stream.

Kalva.—Of the Erramala Buggas, the springs at Kalva are the most important. They lie close to the high road which leads from Kurnool to Cumbum. One of them gushes out from the rock on the side of the glen from several fissures into a handsome stone tank about nine paces square. The water is beautifully transparent, tasteless, odourless, and about four feet in depth. It was analyzed by Dr. King in 1874 and the following was the result:—Transparent, colorless, with sharp alkaline taste; smells of sulphuretted hydrogen. *Reaction* acid, soon becoming alkaline. *Chlorine* (as NaCl) 5·68 grs. per gallon. *Oxygen* required in the cold with acid 0·112 gr. per gallon; with heat 0·168 gr. *Ammonia:* free 0·06 mgrm. per lb.; albumenoid 0·02 mgrm. *Hardness:* permanent 8°·4; temporary 5°·9; total 14°·3. *Solids:* volatile 7·0 grs. per gallon; mineral 28·7; total 35·7 grs. Little or no Cl. On ignition of residue scintillations, with smell of nitrous fumes. Mineral residue whitish.

The surplus water of these springs falls into a rivulet running down the hills above, and is applied to the irrigation of lands around the village by means of a kalva or channel. The temperature of this rivulet above the thermal springs is 82°, temperature of air in shade being 78°.

The other springs are those of Done and Brahmagundam.

The above springs lie on the western side of the Erramalas. The following occur on the eastern side:—

Yáganti spring, which supplies water to several gardens and orchards belonging to the Nabob of Banganapalle.

Madduléti, a thermal spring which rises in the hills of Rangapuram and supplies water to the lands of Nandyál Taluk, as well as of the Jaghire of Banganapalle. About thirty feet above the level of the stream formed by this spring is to be seen a fossil bed about ten feet thick. It contains fossilized stems and plants as well as forms of fresh-water shells, but not a vestige of the spring that deposited this bed is to be seen—(Newbold).

Besides the above, there are nearly twenty running springs and pools scattered over the district, which water about 1,200 acres of land. There are also many *donas* or pools in hills which are sanctified by *rishis*, and at which images have been set up.

Rivers and Ferries.—*Rivers.*—The principal rivers are the Tungabhadra with its tributary the Handri, the Kistna, the Kundér, the Gundlakamma and the Sagilér.

The Tungabhadra rises in the Western Ghauts, and shortly after receiving the Hagari in the Bellary District, becomes the boundary between the Kurnool District and the Dwab. It then runs in a direct course eastwards until it reaches Kurnool, where it unites with the Handri, and winding to the northward, and thereby rendering it particularly holy, falls into the Kistna at Kudali Sangam, about eighteen miles below the town. The river is not fordable from May to October or even November. The rise of its waters is very sudden, and its fall is equally rapid, but for the greater part of the year it is a turgid stream. The bed consists of sand and pebbles, and opposite the town of Kurnool it is very rocky. The banks are low, and when full it is about 900 yards in breadth, having a depth of water of from fifteen to twenty-five feet; the stream is rapid, but is fordable from the end of December to the end of May, when it becomes clear and is then 300 yards in breadth and little more than knee deep.

"During the months in which the river is not fordable, it is crossed by means of basket boats. The boats are generally from 6 to 11 feet in diameter, and the largest would readily admit of the transit of a mounted pounder. One of them, 15 feet in diameter and between 3 and 4 feet deep, with flat bottom and slightly curved sides, will carry a brass 18 pounder or 8 inch howitzer mounted on a tumbril loaded with ammunition"—(Captain Newbold).

According to Colonel Cotton, the average fall of the river is one foot and-a-half per mile, and, notwithstanding the impediments caused by the rocks, the fishermen of Kurnool occasionally ply their boats as far as Alampur, and the Municipal Commissioners of Kurnool would do well to make use of them and carry rubbish to a distance from the town for at least eight months of the year.

Ferries are maintained at the following places:—

Gandrévula.	Niduzur.
Timmanadoddi.	Gopala Singavaram.
Kondápuram.	Edurúr.
Roja Kurnool, on the high road to Hyderabad.	Kontalapad Singavaram.
Mámidalapád.	Sátanikota.
	Bíjnavémula.

The ferries are worked by persons of the Mutaracha caste, who earn their livelihood by levying tolls according to usage generally at four pies a head. Government derive no revenue from these ferries except from the first three transferred from Bellary, which are rented for about 30 rupees a year.

In 1852 it was suggested that flat form ferry boats might be substituted for these baskets; but the Commissioner, Mr. Convey, thought that they would be unmanageable during freshes as well as after the waters retired. Occasionally much loss of life results from the overloading and the mismanagement of the basket boats. In December 1877, a boat overloaded sank at Kurnool, and ten women were drowned.

In 1860 an anicut was thrown across the river by the Irrigation and Canal Company at Sunkésala, of which an account is given elsewhere.

The Handri is a small river. It rises in the fields of Maddikeri in the Pattikonda Taluk to the south-west of Kurnool. Near its source it is called Jálavák, and in its onward course it receives at Laddagiri in Rámallakóta Taluk an affluent from the Erramala and falls into the Tungabhadra at Kurnool. Its rise and fall are very sudden. Its bed is of yellow sand and rock, and though occasionally not fordable, it is for several months of the year a thin stream.

In 1844 Captain Newbold tested the temperature of the shallow water in the channel of the river at Koḍumúru and found it to be 71° 5′, which is a little lower than the average temperature of the rain-water in this part of the Ceded Districts. The temperature of the air in shade at the time of observation was 81°.

Several Dorvi wells are built on the banks of this river and much land is irrigated from them.

After the subsidence of the Handri and Tungabhadra in November, extensive sand banks are left, on which vegetables and melons of superior quality are grown. Melon beds are made by digging trenches about the beginning of December and mixing régar or black soil with the sand; the fruit becomes ripe about the middle of February. In cultivating these melons, night-soil mixed with cattle dung and town sweepings is largely used as manure.

The Kistna rises in the Mahabalésvaram hills, and passing for a great distance through the Nizam's country, enters the British territories at Sangam near Kurnool, whence it forms the northern boundary of the district, and receiving its affluent the Bhavanási, runs through an uninhabited tract in the wilds of the Nallamalas, following a zigzag

course across or through the plateau on which the famous Srisailam or Parvatam pagoda stands, in a wide and steep-sided trench of nearly a thousand feet in depth. After passing through the Nallamalas the river enters the Kistna District and falls into the Bay of Bengal near Masulipatam. According to Captain Newbold and Ferishta, diamonds were found below the ford at Muravakonda; but within the memory of the present generation no precious stones have been discovered there.

The fall of the river above the junction with the Tungabhadra is about one foot and a quarter per mile; from the junction downward the average fall is four feet per mile.

In the year 1853 the river overflowed its banks and did much damage to the villages on its banks.

Nivarti Sangam, or the junction of the river with the Bhavanási, the last of the seven tributaries that fall into it, is considered by the Hindus a most holy place of pilgrimage. Once in twelve years they believe that the river attains a peculiar sanctity in consequence of the planet Jupiter entering Kannya or the virgin sign of the zodiac, and washes away the sins of all persons who bathe in it at that season.

On the banks of the river about this place is a lingam said to have been originally made of wood and established by Dharmaraja, the chief hero of the Mahábhárata. The popular belief is that delay having occurred in the receipt of a stone lingam from Benares, Dharmaraja, when the auspicious hour arrived, established a wooden lingam which in process of time has been petrified. The stone lingam was afterwards brought by Bhima and fixed in the middle of the river, where it is still known and worshipped as Bhima-lingam.

A short distance below the junction is an eddy or a whirlpool called Chakra-tirtham, which is regarded by pilgrims as sacred, in the belief that it was caused by the chakram or the discus weapon of Krishna, from whom, probably, the river takes its name.

At Murvakonda, on the way from Cuddapah to Hyderabad, and at Nilaganga, the ford below Srisailam, private ferries are maintained. The proceeds of Nilaganga ferry are appropriated for the temple of Srisailam.

The Kundér.—The Kundér (called in the local legends Kumudvati) rises on the western side of the Erramala, where the remains of an ancient tank called Kunducheruvu are still to be seen, and taking a northerly course for a short distance, winds round the Vandutla plateau into the Kundér valley, to which it gives its name, and flows in a southern direction with great rapidity and falls into the Pennér near Kamalápuram.

The bed is in many places rocky, and excellent limestone is quarried in it for building purposes.

It is a remarkable fact that the stratification of the rock in the bottom of the valley is such that the river water does not percolate on either side, and that wells in villages alongside the stream contain only

brackish water unfit for drinking purposes, while in some places water is not tapped, however deep the well may be dug.

The river is not fordable in the rainy season for a few days, and there are no ferry boats. The bearers or other villagers take the passengers across with calabashes or floats, and charge from four pies to one anna the head. Where the river crosses the high road from Kurnool to Cumbum near Nandyál, an excellent bridge was built in 1864.

The chief feeders of the Kundér are Madduléru and Jurréru on the west and Káli and Vakkaléru on the east. When the Kundér and Madduléru are full, several villages which lie between them, as Jalakanur, are surrounded with water for a day or two. The Jurréru flows for a great distance through the jaghire of Banganapalle, and is utilized there for irrigating the numerous gardens and orchards for which Banganapalle is noted.

The Gundlakamma.—The Gundlakamma takes its rise on the Nallamala hills near Gundlabrahmésvaram, and after receiving two mountain torrents—the Jampaléru and Enumaléru—enters the plains through the gorge of Cumbum, and winding round the town of Cumbum, turns to the north, its easterly source being apparently obstructed by the basis of the Veligonda hills, and after a tortuous course through Márkápur of nearly forty miles, quits the district at Mummadivaram, ten miles from Vinukonda. Below Mummadivaram the river changes its course to the east and then to the south, and ultimately falls into the sea near Motupalli in the Nellore District.

The minimum flow of this river is 800 cubic feet per second and the fall of its bed from three to four feet per mile. In flood, according to experiments made by Captain Taylor, it carries five per cent. (in bulk) of silt in suspension. "The river has a perennial flow; the normal flood level rises six feet, while a full fresh is sometimes thirty-two feet. Its bed is generally sandy, but in some places rocky. For several days it is unfordable and is then crossed by means of rafts and floats. Its chief tributaries are the Tigaléru, the Duvvaléru, and the Kandléru.

In the gap near Cumbum a dam fifty-seven feet in height was thrown up, and a fine sheet of water about four miles long by three or four broad, formed.

A small stream called Rállavágu rises in the mountain area from which the Gundlakamma derives its supply in Márkápur Taluk, and after flowing for two miles in the jungles of Bommalapuram, disappears and is thence called by the people Guptagamini (a subterranean river).

Roads.—When the Kurnool territory was assumed in 1839, there was not a single bridge or made road in the district. The paths in use were little better than tracks worn on the fields down to a lower level than the surrounding country. In dry weather, the roads were easily travelled, but in wet weather, where the soil was rich, they had "little advantage over the field, to which, in many places, they formed the

channels of drainage." In 1851 Mr. Lushington, in replying to a call from Government, strongly represented the wants of the district in this respect. But nothing, however, seems to have been done except that two small bridges were sanctioned for the Gádidémadugu road till 1855, when the country being visited with famine, a commencement was made, with a view to find employment for the able-bodied poor; and since then the undermentioned main roads have been constructed, but they are generally speaking incomplete and in an unsatisfactory condition.

Road.	Length in the District.	Cost from 1857 to 1876.	Annual maintenance allowance.
	MILES.	RS.	RS.
1. Kurnool to Bellary	52	42,357	5,200
2. Do. to Gooty	53	38,208	5,300
3. Do. to Cuddapah	85	79,250	9,970
4. Nandyál to Cumbum and sea coast *viâ* Nandikanama	62	1,28,020	7,320
5. Kurnool to Bairlúti Road	44	50,608	3,300
6. Cumbum to Cuddapah	16	41,430	1,200
7. Rampur Ghaut road from the foot of the Nandikanama Ghaut to Gooty road ..	60	1,87,956	4,200

Kurnool to Bellary.—This road runs for about 18 miles from Kurnool over black cotton ground and thence over red soil. It is one of the chief arteries of communication in the district, and is largely used by timber carts from the Nallamala forests.

The Handri river crosses it near Kodumur, an important weaving station 21 miles from Kurnool.

The river is fordable in the dry weather, but causes a delay of one or two days in the monsoon. The bed of the river at the ford is sandy.

For a short distance the road is lined with avenues. There are no bungalows or other conveniences for European travellers along this road.

A private choultry is in course of construction at Nágalapur. In this village, and in the villages of Kodumur, Karivémala and Billékallu topes have recently been planted and wells sunk at the cost of the Jungle Conservancy Fund.

Kurnool to Gooty.—This road is part of the chief military route from Bangalore to Hyderabad, and is by far the best road in the district.

Where it crosses the Handri at Kurnool there is an excellent bridge of nineteen arches forty-five feet span, built in 1860 at a cost of Rs. 80,246. Across the Tékur stream, a bridge about twenty feet high was built some twenty years ago, but the approaches were washed away, and the broken bridge was allowed to stand until 1881, when it was entirely demolished and a culvert with arches was built. The stream at Veldurti is very impetuous and causes inconvenience. Along this road, bungalows have been built for European travellers at Tekur, Veldurti, Done and Pyápali, and they are now maintained out of Local Funds. Several

topes and avenue trees have also been planted on the roadside at the cost of Jungle Conservancy Funds. There are several police mettas for the protection of travellers on the road.

Kurnool to Cuddapah.—This road is carried over the Erramalas *viâ* Tammarajupalli pass, where police taliaries are located for the protection of travellers. From Ayalur to Chagalmari the flat country is covered with cotton soil, and the road is in many places quite impassable during the rainy weather.

Up to Ayalur near Nandyál the road was made in the famine year 1854. The road from Ayalur to Chagalmari was commenced in 1864 and Rs. 6,00,026 spent upon it. In 1867, Lord Napier passed over this road and suffered great inconvenience, and in an order which was passed after his return to Madras, it was recorded that very little work was done for that outlay. It is partly bridged, and has since been in places repaired. The Vakelér and the South Bhavanási cross it, but are not bridged. These streams are not fordable in the rainy season, when they are in freshes for two or three days together. The bed of the Vakelér is rocky and that of the Bhavanási sandy.

During the famine of 1877, a very large sum was spent in repairing the road. A short road connecting this line with Proddutur, from which there is already a road to the Yerraguntla Railway Station, is much needed. The distance from the road to Proddutur is fifteen miles, but mainly in Cuddapah District.

From Ayalur to the foot of the Nandikanama Ghaut the road is not in a complete state. Several bridges have to be built, and an estimate, amounting to Rs. 92,760, has lately been sent in for this purpose; the rest of the road, including the portions over the ghaut, is well metalled and bridged throughout, except at the Sagilér near Giddalúr.

The ghaut road is laid out with a maximum gradient of 1 in 18.

The Rampur Ghaut road extends from the foot of the Nandikanama Ghaut to the Gooty road *viâ* Rampur pass in the Erramalas.

It is in course of construction, and is estimated to cost Rs. 1,87,906. A great deal of timber is carried over it. It passes for a long distance through a hilly country; a good portion of it lies in Banganapalle territory. It is crossed by several mountain streams, for bridging which provision has been made in the estimate.

The Rampur Ghaut itself is about half a mile in length, and the road is carried on with a gradient of from 1 in 12 to 1 in 16. A new trace with 1 in 30 has lately been taken and the road commenced over it during the famine, but no further measures have been taken and the old road is still in use.

4. *Bairlúti Road.*—From Kurnool to Vinukonda *viâ* Mantral Ghaut the road passes over régar soil, and is in many places impassable during the rainy season. The largest stream (Bhavanási) being impetuous and dangerous, a new line avoiding the river has lately been sanctioned. According to Mr. Frazer, the late District Engineer, "the

alignment of this road was so bad that much of even the main road should be abandoned. All the road dams were built three or four feet too high. Bridges and culverts were built too low. The line of the road was laid out along and in and out of vagús, and where the land was submerged during the rains, good lines and high ground could have been had a hundred yards or so away." As already stated, the Mantral Ghaut road was opened in 1853. Beyond the Mantral pass in Márkápur Taluk a famine road has lately been made.

The first bridge constructed by the Government in the district is on this road near Gadidamadugu. It was built in 1847.

From Cumbum to Cuddapah.—This road is in excellent order, and is bridged throughout except at Madevagu, which is fordable except in high floods, the bed being stiff soil and rock.

From Cumbum to Dúpad.—This road joins the Bairlúti and Vinukonda road at Dúpad. Its extension further north through the Kákarlakanama to the cotton districts of Palnád and the extension of the Bairlúti road to Vinukonda would complete the line of communication between the Ceded Districts and the Northern Circars. It is understood that proposals are under consideration for a low-speed railway through the Cumbum valley.

The above is a description of the main roads in the district. The minor or cross roads will be referred to in the chapter on taluks.

CHAPTER II.

GENERAL AND POLITICAL HISTORY.

THE early history of Kurnool is involved in obscurity. There can be little doubt that originally the district formed part of the great Dandaka forest into which Ráma is alleged to have gone into voluntary exile, and the remains of which may still be seen in the impenetrable forests on the northern borders of the district. Its early population consisted, as in other parts of the country, of a race of foresters described by Oriental writers as demons and goblins, not improbably the ancestors of the wild tribes (Chenchus) who now inhabit the Nallamala hills, and of the Béders (*vide* Bombay Annual Register, Vol. 1), still known in the district by the name of Kirátás (*Kirrhadæ* of classical writers), who, by a gradual clearance of the jungles and intermixture with pastoral people, adopted a more settled mode of life, and whose habits and occupations still resemble, in many respects, those of the Chenchus, as, for example, in their obtaining a subsistence by hunting and fishing or by gathering the minor produce of jungles and village groves, in their indiscriminate eating of every kind of flesh, and in their claiming to be the chief watchmen of the country, as a matter of primitive right, just as the Chenchus claim to be the guardians of the hills.

When the clearance of the forest first began is not known. But it seems pretty certain that a great portion of the forest from which the present district has been reclaimed was not cleared till the time of Nandana Chakravarti, when the first immigrations from the north seem to have commenced.

According to Professor Wilson, Nandana was the son of Bhoja of the Pándava race, who, having been expelled from Hastinapura by an invasion from the north, fled to the country about the Vennár (probably Pennér) in the south, of which he was elected rája. Nandana Chakravarti is said to have invited five hundred families of Brahmins from the north and given them the village of Nandavaram, the formal grant of which on copper-plate is still produced. Nandavaram lies in Banganapalle territory, on the confines of Nandyál Taluk, about six miles from the high road to Cumbum, and is still regarded by the Nandavarika Brahmins, who take their name from it, as their original settlement, where the pedigree of each family is kept, and where the Brahmin lady named Cháudésvari, through whose influence the original grant was procured, is still worshipped as their family deity.

In his introduction to the Descriptive Catalogue of the Mackenzie Manuscripts, Professor Wilson observes that Nandana flourished about the year 2000 of the Kali age. In his preliminary remarks to Mr. Ravenshaw's collection of inscriptions published in *Asiatic Researches*, Vol. 20, page 26, he gives an account which fixes the year 856 of the era of Sáliváhana, (A.D. 934,) as the epoch of Nandana, and states that he was succeeded by the Chalukyas. This latter account agrees with the local records of the Ceded Districts. In connection with this story of Nandana, it may be stated that according to the local traditions a second Nandana came from the north and settled on the banks of the Kistna near the site now occupied by Pátakota. He built several temples, the remains of which, called Nandanagullu, are still to be seen. He invited a learned Brahmin named Appaji from Anumakonda and bestowed upon him the office of curnam. To this Brahmin the present curnams of Pátakota and Musalimadugu trace their origin.

The next dynasty that ruled over this part of the country, of which we have any record, is that of the Chalukyas, whose kingdom comprised Kuntaladeśa, the modern Deckan, and Carnátakadeśa (*Mysore Gazetteer*), and extended as far as the Eastern Ghauts, below which lay the kingdom of Ándhra and Kalingá (Sir Walter Elliot in *Madras Journal of Science*). An inscription of Vikrama at Tripurantakam shows that this limit extended as far at least as the eastern boundary of the present Kurnool District.

It is not clear whether the country was occupied by the earlier Chalukyas, who began to rule in the fifth century A.D., or by the later Chalukyas, who recovered the country in Saliváhana Saka 895 in the tenth century. Three copper deeds, preserved in the Kurnool Collector's office, the plates of which are united by a ring on which is engraved the figure of a boar, the distinct emblem of the Chalukyas, make mention of grants of land by Áditya, Vikramáditya and Satyásraya Dhalabha. Unfortunately the date of the grant is not given. According to a genealogical tree prepared by Sir Walter Elliot, Áditya was father of Vikramáditya, who began to reign in Saka 514 (A.D. 5[illegible]

The names of all the villages mentioned in the grants cannot be identified. One of them, Ratnagiri, is in the Nizam's territory, and it is not unlikely that the other villages are also there. The occurrence of copper-plates in the Kurnool District might be the result of accident.

Coming down to a later period, however, we have more authentic information in stone inscriptions. In or about the year 980 or 981 of the Saliváhana era (A.D. 1059) Chola Rája of Kanchi made an incursion into the southern provinces of the Kuntaladeśa (modern Deckan) and destroyed the Jain temple at Latchméswara. In revenge the Chalukya king, named Somésvara Trilokyamalla, invaded the Chóla country, defeated its rája, and burnt its capital Kanchi or Conjeeveram. On his return he passed Siddhavadi Nadu (probably Siddhavattam),

where he bestowed villages upon his chief general, and then proceeded to Srisailam, where his wife Miladévi founded a choultry and a school for the study of Védás and endowed them with the villages of Sivapuram, Jutur, and Kalugotla. Somésvara Trilokyamalla's son Bhuvanékamalla renewed the above grant in S.S. 981 (A.D. 1059) and added to it the revenues of the village of Erramatam. He was a weak prince and reigned about six years, when he was expelled by his brother Vikrama, who established an era of his own from the date of his accession. Vikrama died in S.S. 1049 (A.D. 1127) after a reign of fifty-one years. About this time the south-eastern part of the Kuntaladeśa or the present Kurnool District seems to have been overrun by the Chólas (*vide* inscriptions dated S.S. 1030 and 1045 in Sidhésvara and Valasa). An inscription in Tripurantakam (Mackenzie's Manuscripts) commemorates grants of land by Anantapala Daṇḍu Arasu Sahini, a general of Vikrama, in 51 of Vikrama Saka (A.D. 1126). The object of his journey to this distant part of the country is not stated in the grant, but the probability is that he was sent to wrest the country from the Chólas, who, as already related, had in their northward march occupied it. The local records and the traditions of the district preserved among the Mackenzie Manuscripts, speak of the exercise of power by Jagadékamalla, grandson of Vikrama, and Viramudi Tailappa in this part of the country. The last-named prince, who ascended the throne in Saka 1072 (A.D. 1150), was expelled by his general Vijjala, of Kála Bhairava race, and compelled to seek refuge in the forests and mountains bordering on the "ghauts." The ghauts referred to were probably the Western Ghauts, but it is not improbable that he escaped along the southern frontier to the forests of the Eastern Ghauts. Sir Walter Elliot says several inscriptions bearing his name occur, towards the Kistna and the Nizam's territories beyond.

Though the Chalukyas were votaries of Siva, they extended perfect toleration to all creeds, and tradition states that the Jains made great progress during the time of the Chalukyas. The remains of Jain images at Náyakallu in Rámallakóta Taluk and the heaps of ruins in its neighbourhood are supposed to be the relics of a former Jain settlement, and the cromlechs found in the valley of Yachavaram in Cumbum Taluk also attest this fact.

It has been stated above that the Chólas had extended their power to the Kurnool District. This statement is based on stone inscriptions in Siddhésvara, Valasa, and Rámallakóta, copies of which have been preserved among the Mackenzie Manuscripts. The inscriptions are dated 1030 (A.D. 1108) and 1045 (A.D. 1123) of the Saliváhana era, in the reign of a Chóla Mahárája and Vikrama Chóla respectively. Chóla Mahárája is said to have made a grant of Siddhésvaram in Nandikótkur Taluk to the temple of Srisailam. He appears to be identical with, or subordinate to, Kulottunga Chóla Gonka Rája, whose grants, according

to Wilson, began in S.S. 1022, and who is described by him as "the Rája of Velnad," "the country east of the Tungabhadra and along the Kistna," which would include Nandikótkur Taluk. According to the same writer a great grandson of Gonka Rája reigned under the title Kálikala Chóla. The local records of Nandyál also refer to a Kálikala Chóla and mention that a descendant of this Kálikala, named Varadarája, ruled at Nandyál about the time of Prataparudra. He built a temple dedicated to Varadarajaswami (now in ruins) and the big tank at Nandyál, while his wife Kolumálamma constructed the small tank in the village.

Local records other than the inscriptions mentioned above, also refer to the rule of the country by Chóla princes. The Gudikat of Áyalur says that the village was enlarged and granted to the temple at Srisailam by a Chóla Mahárája.

It is, however, doubtful whether these Chóla princes were members of the original family of Kanchi, or only local rájas that attained the title and name of Chóla. Professor Wilson thinks the latter to be the case. Whether this was so or not, there remains no doubt that in the twelfth century A.D. the country to the east of the Erramalas was ruled by a race of princes called Chólas, while the country to the west of these hills seems to have been occupied by Yádavás, an inference drawn from an old Canarese inscription in Górantla temple, dated S.S. 1027 (A.D. 1105) corroborated by the fact that the Yádavás gave much trouble to Chalukya Vikrama in the latter part of his reign.

In the beginning of the thirteenth century the Andhra kings of Warangal, under Ganapati Déva Mahárája, made extensive conquests as far as Nellore. He visited Tripurantakam, probably on his way towards Nellore, and made grants of villages. He gave his minister, Gopa Rája Rámanna, power to appoint Niyógi Brahmins as village (curnams) accountants throughout the principality in the place of Kavarés (Tamil word for Balijas), who seem to have been introduced by the Chólas of the south, and some of whom still hold the office of curnam in the coast villages. The tanks at Tripurantakam and the Visvanáthapuram tank, now in ruins, are all said to have been constructed during his reign. He also granted the village of Ípanagandla to a Brahmin named Dravila, A.D. 1282. He died without issue and was succeeded by his wife Rudramá Dévi, who is described by Marco Polo, an Italian traveller, as a lady much loved by her subjects.

After a reign of 28 years she handed over the government of the country to her daughter's son, Pratápa Víra Rudra Mahádéva, the last prince of this race of any political moment. He was warlike, and, like his grandfather, made extensive conquests. He also encouraged learning, and a valuable treatise on rhetoric, called Pratápa Rudriam, was prepared under his patronage. He was of a religious turn of mind, and visited Srisailam. He descended thence by the ghauts into the eastern country, and, passing through the Cumbum and Badvél valleys,

returned through the Gandikóta province, of which he appointed his minister Gonkayya governor.

One useful result of his expedition was that, finding the country covered with jungle, he encouraged emigration from the north, and made free grants of land for clearing jungles and founding villages. While halting at Kotcharlakóta, he authorized two of his sportsmen, Irikappa and Ketí Naik, to clear the jungle and found a village. This was called Duppipádu or Dúpádu (site deserted by spotted deer). Pratápa Rudra gave the district round Dúpádu in jaghire to one Srinátha Rája of Anumakonda, who built a house in the village and ruled as a petty chieftain till he was expelled by the Gajapatis at the end of the fifteenth century. In Nandikótkur Taluk, Pratápa granted a large tract of land to one Sirisingala Mahádéva, a prince of Kalyáña, who had eloped with a cousin of his, named Singula Dévi, who was much attached to him, but whom her parents had proposed to give in marriage to another prince. Singula Déva cleared a great portion of the jungle, built several villages, and gave them names commemorating the several incidents of his romantic life. He founded a village where he had drunk milk, and called it Pálamari; another at a place where he had dropped a necklace in a conflict with his pursuers, and named it Vanamálapádu (site of necklace); and a third at Alugunur (site of an arrow), where he fought with arrows. The temple at Velpunur (god's village) was built by him in honor of his family deity, the image of which he carried with him.

The country in the neighbourhood of Kurnool, Pratápa Rudra bestowed upon one of his officers named Videm Kommaráju. This officer, helped by a Brahmin Nágaráju, built several villages, among which Nágaluṭi, near Dámagatla, was one. He made several grants in Muddanúr, Kalva, Dámagatla and Mallyála, dated S.S. 1232 (A.D. 1310).

Pratápa Rudra was conquered by the Muhammadans and taken captive to Delhi. He was afterwards released and returned to Warangal (Orugallu), but did not regain his former glory. He shortly afterwards died and was succeeded by his son, but his territories were very much reduced.

The local governors and jaghiredars to the south of the Kistna now declared themselves independent, but their independence was short-lived, three different powers having then risen into importance and occupied the natural divisions into which this district is divided. The portion comprising Kurnool and the neighbouring tracts to the west of the Erramalas was seized by the Bhaminis as part of their conquest in Telingána, and the Videm family disappeared from the country. It is not clearly known what became of this family.

[Note.—Professor Wilson thinks that a prince of the family named Ísvara Rája escaped to Vijayanagar and gave hiss on Narasimha Rája in adoption to the king of that place; this opinion, however, seems to be incorrect. According to the author of Ámukta Mályada and an

inscription in Shemoga District, quoted by the author of the "*Mysore Gazetteer*," I'svara Rája belonged to the family of Tuluvás, who occupied the western coast, while the author of Párijátápaharañam describes Ísvara Rája as the governor or general of Kandukur, near the Mysore country.]

The division, including Dúpád beyond the Nallamalas, was seized by Anavéma Reddi, a powerful landholder or zemindar, who had established a new dynasty known as Reddivári Samstánam at Kondavídu. He is said to have built the causeway on Srisailam and encouraged learning. His family reigned for a hundred years from A.D. 1328 to 1427 or A.D. 1361 to 1460 according to other accounts. During this period the territories of the Reddis were invaded by the kings of Orissa, known as the Gajapatis, who expelled the local chief of Dúpád, a descendant of Srinatha, and appointed one Gopanna Udayar as governor of Cumbum. This officer built the Cumbum tank. He, however, neglected for several years to send any remittances to his suzerain. An officer named Naréndra was deputed to collect the arrears with an army. The troops of Gopanna Udayar remaining neutral, he took up his position on a hill in the bed of the Cumbum tank. Naréndra finding water an obstacle to his storming the hill, cut the bund, emptied the tank, and captured Gopanna Udayar.

The Nandyál division, which then formed part of the Gandikóta province, was invaded and taken possession of by Bukka Rája and Harihara Rája of Vijayanagar, Bukka's son. Harihara Rája married Vitalámbá, daughter of a Kádamba prince of Banavasi. She visited Srisailam and built the grand flight of steps leading from the temple on the plateau to Nilaganga in the bed of the river below, a depth of about 1,000 feet.

The country, however, does not seem to have long remained a dependency of Bijanagar or Vijayanagar. Harihara's successor Dévarája being engaged in incessant wars with the Bháminis of Gulbarga, neglected the outlying provinces, and some of the petty chiefs and zemindars of Molakasíma, or the Telugu country to the north of the Kistna, who had alike suffered at the hands of the Bhámini sirdars and had been rendered homeless, took advantage of the diversions caused by these wars and seized the country. One of them, named Gáutama, cleared the jungles about Sirvel and settled himself as a local rája. He was succeeded by his sons Errakampa Rája and Nallakampa Rája, who reigned till the end of the fifteenth century. About this time the Vijayanagar prince Narasinga Rája turned his attention to and recovered his lost possessions. Narasinga Rája further instigated by the minister of the last Bhámini king Mahmúd, who bore ill-will towards Muhammad Yúsuf Adil Savoi, the then governor of Bijapur, despatched his general, Ráma Rája (grandfather of his namesake, the prince who afterwards fell at Tálikóta) (Vasucharitra and Bála Bhágavatam) against Kurnool, then part of the estate of Yúsuf Savoi.

[NOTE.—Savoi Yúsuf Adilwas called Savoi, from Savoy, a town in Persia, where he was fostered by a nurse, in whose charge he, while an infant, had been sent by his mother when his uncle, the Ottoman Sultan of Turkey, proposed to destroy him. (Brigg's Ferishta, Vol. II, 537.)]

Ráma Rája took the town, expelled the agents of Savoi, and enjoyed it as a Nayankar (jaghire) under the Rája of Bijanagar, to whom he was nearly related. Narasinga Rája, after recovering a great portion of the dominions lost in the previous reigns, died in 1510 A.D., and was succeeded by his son Kristna Rája to the exclusion of his elder brother Narasinga Rája.

Kristna Rája was one of the most powerful and distinguished sovereigns of Vijayanagar. About 1520 the Muhammadans of Bijapúr sustained a severe defeat from his armies, in consequence of which a good understanding prevailed between the courts of Vijayanagar and Bijapúr for a considerable period.

Kristna Rája not only restored the kingdom to its former limits, but extended it in every direction. He retained possession of all the country up to the Kistna. East of the ghauts he captured the forts of Udayagiri, Vinukonda and Kondavídu (which included Cumbum), and ascended to Cuttack, where he married a daughter of a reigning rája as the bond of peace. On his return, he visited the holy shrine of Srisailam and made a grant to it of the villages of Atmakúr and Párumanchála as an offering of success.

Kristna Rája was a great patron of Sanskrit and Telugu literature. Eight distinguished poets, called the Ashta-diggajas (eight elephants), adorned his court. The most important poetical works in Telugu literature were composed in his time. He had no legitimate male issue, and Achuta—called indifferently his brother, cousin, and nephew—was his nearest heir, and the latter being absent at the time, Kristna Rája, on his death-bed, placed Achuta's infant son named Sadásiva Rája on the throne under the guardianship of his son-in-law Ráma Rája. But Achuta soon returned and assumed the government. Many of his grants run parallel with those of Kristna Rája, a circumstance which induces some to suspect that Kristna Rája and Achuta Rája are identical, or that they ruled jointly; but Achuta being the son of Víra Narasima, the rightful claimant to the throne, the probability is that he was allowed to indulge in the honor of making grants, while his uncle exercised the real power. Several grants of Achuta Rája are to be met with in this district, and it is said that the fort of Kurnool was built in his time. On his death Sadásiva Rája succeeded to the throne under the guardianship of Ráma Rája. While Ráma Rája was alive, Sadásiva was only the nominal ruler and little more than a tool in the hands of the minister. On one occasion it is stated that, aided by his maternal uncle and some of his nobles, he conspired against the minister, who was forced to resign, but allowed to

live in the capital. Timma Rája, the uncle, assumed the power himself so tyrannically that all the chief sirdars rose against him, but he called in the assistance of the Muhammadan Sultán Ibráhím Adil Sháh of Bijapúr and put them down. No sooner, however, had the Muhammadans retired, than the nobles, with Ráma Rája at their head, again rebelled and shut up the usurper in his palace, where, finding his position desperate, he destroyed himself. Ráma Rája now seized the power, and, being an able and powerful ruler, not only established his supremacy over all the kingdoms of the south, but made encroachments on the Muhammadan States which they were powerless to prevent. His increasing power and continued interferences in the public affairs of the Deckan at length began to be felt so dangerous that the Muhammadan Kings of Bijapúr, Ahmadnagar, Golkonda and Beder made a combined invasion of Bijanagar. A severe battle was fought in January 1565, near Tálikotá, about ten miles south of the Kistna near Raichoor. The Hindu army was commanded by Ráma Rája and by his brothers Erra Timma Rája and Venkatádri, all jaghiredars of Kurnool. "The Muhammadans gained the day," says Cæsar Frederick, who visited the place two years after, "through the treachery of two Mussulman generals in the service of the Hindu princes." Ráma Rája was taken prisoner and beheaded by Adil Sháh of Bijapúr with his own hands, at the request, it is said by the Hindu writers, of Ráma Rája himself. The Hindus finding their leader slain, fled in every direction, being closely pursued by the enemy. The Sultán marched to Ánegundi, while his troops entered and plundered Vijayanagar, a city highly populous and about twenty-seven miles in circumference, and destroyed the temples and palaces therein. This devastation continued for about ten months.

Though the Vijayanagar empire was thus broken up, the mutual jealousies of the victors prevented them from availing themselves of the conquests made to enlarge their territories. The brother of Ráma Rája having agreed to give up the places which had previously been wrested from the Muhammadans, the victors were satisfied and returned to their respective dominions. By this arrangement the King of Bijapúr appears to have received, among other provinces, the Dúab, Ádóni, and Nandyál, while Golkonda obtained Ongole, Guntúr or Kondavídu. The provinces thus ceded do not, however, seem to have been immediately occupied by the Bijapúr officers, and for the space of nearly sixty years after the battle of Tálikóta, the present district of Kurnool, like other parts of the country, appears to have been a scene of confusion and anarchy.

In 1573 Abd-ul Adil Khán, King of Bijapúr, determined to occupy the newly acquired country, and invaded Bankapúr and the Hindu territory dependent on Bijanagar. The district of Ádóni was taken by a general, and a subadar appointed for its management. Kurnool, which adjoins the Ádóni District, appears to have been included in the suba, as it certainly was at a later period. But its actual adminis-

tration seems to have been left in the hands of the native ruler, Sri Ranga Rája, a nephew of Ráma Rája.

In 1579 Ibráhím Muhammad Qutb Shai, King of Golkonda, determined to punish the Rájas of Kondavídu, who have now ceased to pay the tribute which it would appear they had originally agreed to pay upon the first reduction of the fort of Kondavídu in the time of Sultan Quli Qutb Shai. He accordingly despatched a large army, under the command of his general Haidar-ul-mulk, to march against Kondavídu. Having crossed the Kistna, Haidar-ul-Mulk first reduced the fort of Vinukonda and then marched against the strong fort of Kocharlakóta, about six miles from Márkápur. This fort, which had been occupied by Kasturi Rangayya and Muddana Chinnayya with 20,000 infantry, was, on the approach of the Muhammadans, evacuated without a shot being fired. Thence Haidar-ul-Mulk marched against the fort of Cumbum, which also fell without opposition. Having left a garrison therein, the Muhammadans returned to Kondavídu. The Hindu generals Kandi Timmanna, Muddana Chinnayya, and Kasturi Rangayya, took advantage of Haidar-ul-Mulk's absence to collect a force of 30,000 men and threatened his rear. Haidar-ul-Mulk therefore deferred his siege of Kondavídu and advanced to meet them. The Hindu infantry poured in on the king's troops on all sides from the woods, but the Muhammadans gained a complete victory and pursued the enemy to the fort of Gurramkonda, which surrendered. The general marched back against Kondavídu, where he was relieved by a new general, Amír Shah Mír, who captured it and then returned to Hyderabad with the chief rája, Karpuri Timma Rája, a son-in-law of the late Ráma Rája, as prisoner.

Ibráhím was succeeded by his son Muhammad Quli. In this reign Alí Khán, commander of troops in Kondavídu, raised a mutiny. He was originally a man of low birth, who, by good conduct during the late reign, had raised himself to the rank of an amir or noble, and attained the command of the troops. Not being allotted an estate by the local governor, Rája Row, a Brahmin, for the payment of his troops, he became disgusted and joined the Rája of Penukonda with a number of adherents.

Alí Khán assisted by Maikur Timmanna, a relative of the Rája of Penukonda, with a force of 30,000 men, besides some cavalry and 50 elephants, marched to Kondavídu, and on his way laid siege to the fort of Cumbum.* Rája Row, however, came to the relief of the fort and totally defeated him. Alí Khán and Makur Timmanna retreated towards Penukonda, but the Rája refused them his countenance, and Alí Khán, after marching from place to place, was at last killed in an action near Ammanabrolu in the Ongole District.

About the year A.D. 1590 Muhammad Quli Qutb crossed the Kistna near Sangamésvaram and attacked the fort of Musalimadugu on its right bank, a place then famous for the diamond mines in its neighbourhood. He was met by the Hindus with a volley of musketry and

discharges of cannon, but they were soon defeated and the fort taken. The army next marched towards Nandyál and Kalgor, which latter place Colonel Briggs identifies as Kallur or Kurnool, but which appears more likely to be identical with Velgodu. These two forts were at the time in possession of Basavanta Rája, a son-in-law of the late Ráma Rája, and Narasinga Rája, his nephew. They were attacked and compelled to deliver up the keys of their forts, and agreed to pay an annual tribute. The minor zemindars of Sirvel, Jammalamadugu, Chennúr, and Gandikóta were next successively subdued, and Muhammad then proceeded towards Penukonda. But the rainy season having commenced, he returned to Hyderabad, leaving garrisons under Shah-sawar Khán in Gandikóta, Jagga Row in Nandyál, Hari Row in Musalimadugu, and a large army under the command of Murtinjaya Row in the territories south of the Kistna.

While the Muhammadans were thus devastating the country, Handé Dévappa of Anantapur, a grandson of Handé Hanumanna, who had obtained Nandyál as a jaghire from the late Ráma Rája as a reward for military services rendered by him in the civil war with Mallika Timmanna, proceeded to take possession of his jaghire. He attacked the famous temple of Ahobilam and plundered it of the jewels belonging to the idol. Sathagopa Jeyyangár, who was in charge of the temple, sent a deputation to Venkatapati Rája, then ruling at Penukonda, and complained of the sacrilege committed by the Handé people and Muhammadans. Venkatapati sent a detachment of troops under the command of Venkata Rája, who restored the temple to the Jeyyangár and received in return the honor of a "Paritam" (a piece of silk cloth tied round the head by the priest). But the Poligar Handé Dévappa was not entirely subdued, and proceeded to Nandyál, laying waste the country in Koilkuntla Taluk, and settled himself at Nandyál as a tributary chief of the Muhammadan kings of Golkonda. He endowed the temple of Pánikésvará, and built several mantapams on Srisailam. A scion of this family now lives at Polúr, near Nandyál.

It also appears from local records and other papers that the Bijapúr Subadár of Adóni had also exercised some authority in these parts about the same time, the last of them, Májíd Khán, having built a town called Masidpuram near Nandyál.

This state of confusion appears to have continued till the beginning of the seventeenth century, when Abd-ul-waháb was deputed by the King of Bijapúr, with a powerful army, to take the fort of Kurnool. Abd-ul-waháb Khán arrived before Kurnool and besieged the town, which was then ruled by Gópála Rája, a grandson of Ráma Rája of Tálikóta.

Gópála Rája stoutly defended the town, which was strongly fortified. He was assisted, it is said, by a force sent by Venkatapati of Penukonda. Gópála Rája, however, was eventually obliged to yield, and is said to have fled from the town through the northern gate of the fort still known as Gópál Darvája. The country was almost deserted

for about three years afterwards, when the people began to return. The remains of Gópála Rája's palace still exist in the town of Kurnool. Abd-ul-waháb governed as deputy for about sixteen years. He gradually took possession of Bétamcherla, Nandyál, and Sirvel; while Koilkuntla, then part of Gandikóta, and the taluks of Cumbum and Márkápur, were left in possession of the Golkonda officers.

Abd-ul-waháb was an Abyssinian and a bigotted Muhammadan. One of his first acts was to convert Hindu temples into mosques, which he liberally endowed. He is also said to have improved the town. The arched shops in the main bazaar streets in Kurnool are said to have been built by him. He died in Hijiri 1028 (A.D. 1618) and was buried in a large dome-shaped tomb which he had built on the banks of the Handri, and which now attracts the attention of travellers. He was succeeded by his brother Muhammad, and the country continued to be governed by deputies from Bijapúr till the downfall of that kingdom in 1686, when Kurnool, with the other provinces of Bijapúr, passed into the hands of the Emperor of Delhi.

In 1674, while Kurnool was under Bijapúr, the district was visited by Sivaji, the founder of the Mahratta dominions, on his way to the south. He crossed the Kistna at Nivarti Sangam, and, after exacting three lakhs of rupees from Ananda Row, Désamukhi of Kurnool, he despatched his army to Handé Anantapur, and proceeded himself to the holy shrine at Srisailam. Here he was absorbed or pretended to be absorbed in his religious devotions to the goddess Amba, and at times was so frenzied that it was found necessary to guard him for ten days. When he recovered he proceeded to join the army at Anantapur.

Ghiyás-ud-dín Khán, a chief officer of Arangzib, was sent to take possession of the territories south of the Kistna. After taking Ádóni from Masíh-ud Khán, he proceeded to Kurnool, which he took and named Kammur Nagúr. He then proceeded to Nandyál and called it Gazipúr after his own name. He appointed a deputy named Rája Bhima Sing to manage the civil affairs of the district.

Some time after this, in the latter part of the seventeenth century, through the intercession of Ghiyás-ud-dín Khán, the Kurnool territory was conferred as a jaghire upon Dáúd Khán, a Patan general of great talent, who had rendered important military services to Government. He was sent as a deputy to Zu-l-faqár in the invasion of the Carnatic, and passed through the Kurnool District without opposition.

[Note.—It was during this period that Narasimha Reddy, the founder of the Nossam family, obtained his zemindari as a reward for the capture of a famous freebooter named Krishnappa, whose head he presented to Dáúd Khán while encamped at Gázulapalli and Gópavaram.]

On his return, Dáúd Khán was deputed to act as subadar of the Deckan on behalf of Zu-l-faqár, and was subsequently transferred as governor of Guzerat. From this place he was sent against Husain Alí,

the governor of Buranpúr, who had incurred the displeasure of the emperor; but as he approached the city he was resisted by the governor Husain Alí's troops and killed on the spot. His body was dragged around the city walls by the tail of an elephant.

[NOTE.—It was a policy of the Muhammadan governments that when jaghires were given to their officers, the chief fort was always retained in the hands of an officer independent of the jaghiredar. Hence the appointment of Iras Khán as the governor of the fort.]

On Dáúd Khán's death, his brother Ibráhím Khán, accompanied by a few followers, quietly proceeded to the fort of Kurnool, which was then governed by a killadár named Iras Khán on behalf of the Imperial Government, and took possession of it by a stratagem. Ibráhím halted at Panchalingála and sent a message to Iras Khán announcing his arrival. Iras Khán asked him to be his guest, but being told that Ibráhím's zenána also accompanied him, prepared a separate house for their reception. Ibráhím Khán then filled several of his palanquins with soldiers and sent them in as his zenána. Having thus introduced a band of armed men into the fort, Ibráhím announced his succession to the jaghire of Kurnool and demanded the keys of the fort. This being refused, Iras Khán was confined, whereupon he delivered the keys and was allowed to retire. Ibráhím Khán then sent a submissive letter to Mubáraz Khán, the imperial subadár, and applied for the usual killats, which request was granted and a sunnad sent by the emperor.

About this time Mubáraz received secret instructions from the Emperor of Delhi for the destruction of Asaf-Ja, the newly appointed Subadár of Golkonda, and Ibráhím Khán, in common with other jagiredars, received orders to proceed with force to Hyderabad. Accordingly Ibráhím Khán joined Mubáraz Khán and took part in the memorable battle of Chakarkeli fought on the 22nd Mohurrum, Hijiri 1137 (24th September A.D. 1724). Ibráhím Khán, like his master Mubáraz Khán, died in this battle, and the victorious Asaf-Ja assumed the government of Hyderabad.

In his internal administration Ibráhím, unlike the Bijapúr subadárs, treated the Hindus with great forbearance in religious matters, and generally renewed their inams on the same terms as those on which they had been previously enjoyed. A sunnad in possession of the darmakarta of Srisailam, dated Hijiri 1124 (A.D. 1712), confirms the grant of villages previously enjoyed, and the levy of fees at rates sanctioned by Mádanna, while the country was in possession of Golkonda.

Ibráhím Khán left two sons, Rahmatulláh and Alif Khán. Rahmatulláh proceeded to Aurangabad, and the younger son, Alif Khán, succeeded to the jaghire in 1137 Hijiri (A.D. 1724), and wrote to Asaf-Ja, promising his allegiance and praying for a recognition of his title to the State. His request was granted and a killah was conferred upon him at Ádóni, where he had been asked to attend. Alif Khán being young, was allowed to return to Kurnool. He ruled nine years and

died of illness in Hijiri 1146 (A.D. 1733). He left two sons, Himáyat Khán and Rahmat Khán. Himáyat Khán succeeded to the jaghire.

In this reign, in 1741, the district was overrun by a Mahratta army under Fatte Sing, apparently an officer of Ragoba, on his return from his southern expedition. The ravages committed are described by a local bard in a verse of which the following is a translation.

"Fatte Sing invaded Trichinopoly in the year Raudri and plundered Chandavaram (Sandúr ?). On his return in Durmati he plundered Cuddapah, Chagalmari, Sirvel and Nandyál, in short, the whole of the Srisaila country, and took possession of Kurnool and other strongholds. The brave Patans were alarmed and took to flight. The more important poligars succumbed to his sword, while the minor poliems yielded. Towns and villages were burnt and reduced to ashes. Hidden treasures were looted. The sufferings of the people were unbearable. Women were ill-treated, maiden girls shed tears. People were put to the sword or reduced to slavery. Poison was poured forcibly into their noses and eyes. They were forced to abandon their castes or suffer imprisonment."

In 1749 Asaf-Ja died. His eldest son, Ghiyás-ud-dín, being employed at the court of Delhi, his second son, Násir Jang, took possession of the throne. His succession was, however, disputed by his nephew Mír J'afar Jang, Governor of Ádóni, whom it is supposed Asaf-Ja had appointed to the government of the southern provinces of the suba. Mír J'afar, unable to oppose Násir Jang, proceeded to the Carnatic, and, with the help of the French Governor Monsieur Dupleix and Chandá Sáhib, assumed all the state and ceremonial of a suba. Násir Jang now regarded his nephew as a formidable rival and began to augment his forces. He sent orders to all the nabobs and rájas whose territories were to the south of the Kistna to hold themselves in readiness to accompany him with the number of troops which they were bound to furnish. The order to Kurnool was despatched by an officer of the army named Himmadyar Khán. The Nabob of Kurnool having already given a large nazir of about eleven lakhs of rupees, amassed in his father's time, replied that it was hard that he should again be called upon to furnish troops. Himmadyar Khán was provoked at this reply and ordered the nabob to vacate the fort. The latter, however, encouraged by the blessings and advice of his priest, who had presented him with a talisman consisting of a pot of pebbles to be broken before the enemy, engaged Himmadyar Khán with a small force of 300 men and defeated him at Kadarbag.

On receiving this intelligence, Násir Jang, unwilling to send an army against the Patan nabob, who was no ordinary man, despatched a trusty messenger named Saif-ud-dín to conciliate him, and promised Saif-ud-dín a village in the event of success. Himáyat Khán yielded to Saif-ud-dín's persuasions and joined Násir Jang in his expedition to the south.

Shortly after he left Kurnool heavy floods passed down the Handri and Tungabhadra and washed away portions of the fort walls. Many lives were also lost. The news reached the nabob, who was encamped beyond Ráyachóti. He requested permission to return to Kurnool. Násir Jang declined to grant the request, but promised to rebuild his fort with bricks of gold.

Saif-ud-dín now asked Násir Jang the grant of the village of Banganapalle in fulfilment of the promise the latter had made to him. Násir, however, being unwilling to oust the Jaghiredar of Banganapalle asked Saif-ud-dín to select another village. Saif-ud-dín, disappointed at this refusal, began to create a misunderstanding between Himáyat Khán and Násir Jang by telling the former that the latter intended to take revenge for the death of Himmadyar Khán, and that his refusal to permit him to go to Kurnool, though the emergency was great, was in view to carry out that object.

This personal ill-feeling was soon increased by the disappointment which Himáyat Khán met with in his expectations of obtaining considerable immunities, including an addition of territory; for Násir Jang, who assumed the full state of a suba, paid no regard to his pretensions or those of the Nabobs of Cuddapah and Savanur, all of whom he treated as feudatories who had done no more than their duty in joining the Mogul standard. "Wearied of a war by which they were not benefited, the Patan nabobs advised Mír J'afar Jang to submit after previously taking from Násir Jang solemn assurances that he would not injure his nephew. But no sooner was he in Násir Jang's camp than he was put into fetters. This enraged the Patan nabobs and induced them to open a secret correspondence with Monsieur Dupleix, and when the army was drawn in battle array near Ginjee, the Nabob of Cuddapah, or, as other historians (Colonel M. Taylor and Persian manuscript) have it, the Nabob of Kurnool, when reproved by Násir Jang for inaction in the field, discharged a carbine and killed him. Mír J'afar Jang was then raised to the suba, and the Patan nabobs now demanded that the arrears of tribute, which they had not paid for three years, should be remitted; that the country which they governed, together with several augmentations of territory, should in future be exempted from tribute to the Mogul Government; and that one half of the riches found in Násir Jang's treasury should be delivered to them. The demand being exorbitant, Monsieur Dupleix conferred with the Patans for several days successively, and, by offering to relinquish his pretensions to any advantages that might distress the affairs of the suba, induced them to be satisfied with a smaller extent of territory than they demanded, and one half of the money (about two millions sterling) found in Násir Jang's treasury. This agreement was signed by the nabobs, who likewise took an oath of allegiance, while Mír J'afar Jang on his part swore to protect them while they remained faithful. Mír J'afar Jang set out, on the 4th of January 1752, for the

Deckan, accompanied by a French detachment under the command of Monsieur Bussy. The army arrived in the territory of Cuddapah about the end of the month. Here some straggling horsemen quarrelled with the inhabitants and set fire to some villages. The Nabob of Cuddapah pretended to be greatly exasperated by the outrage and ordered a body of his troops to revenge it by attacking the rear-guard of Mír J'afar Jang which escorted the women. When Mír J'afar Jang heard of this insult, he marched against the nabob, who had sent him an insolent reply when called upon to explain the reason of his conduct. The three nabobs had premeditated the ruin of Mír J'afar Jang from the very hour they had taken the oath of allegiance in Pondicherry, and were now drawn up together in battle array to meet him near Ráyachóti. Here a skirmish took place, and the Nabob of Savanur was cut to pieces, while the Nabob of Cuddapah fled out of the field desperately wounded. Mír J'afar Jang, in pursuing him, came up with the Nabob of Kurnool, who, finding he could not escape, faced back with a handful of troops and pushed on towards the elephant of his enemy. Exasperated by this defiance, the young prince made a sign to his troops to leave the person of the nabob to be attacked by himself. The two elephants were driven up close to each other, and Mír J'afar Jang had his sword uplifted to strike, when his antagonist, thrusting his javelin, drove the point through his forehead into the brain, and Mír J'afar fell back dead. A thousand weapons were aimed at the nabob, who was instantly cut to pieces. This disaster affected no interest more severely than that of the French. Monsieur Bussy at once assembled the generals and ministers, and raised Salábat Jang, the eldest of the brothers of Násir Jang, then in the camp, with the universal consent of the army, to the suba. The army then marched towards Golkonda *viâ* Kurnool District. On the 15th March 1751 they came to Kurnool and carried the fort by assault. The place was originally well fortified, but since it had come into the possession of the Patans, its defences had been very much neglected, and in the late floods about 200 yards of the fort wall carried away. There were 4,000 Patans in the place who attempted to defend this breach, but not accustomed to the fire of field-pieces, they were easily put to flight. They retired to the castle, several parts of which were likewise in ruins, and the French troops, animated by their success and led by M. Kirjean, a nephew of M. Dupleix, stormed it with great vivacity where the breaches were most practicable." The army of Salábat Jang also came up and assisted in the massacre of the inhabitants. The wife of the late Nabob Himmat Khán Bahadúr and her two sons were made prisoners. The former was, however, left in Kurnool under the protection of her late husband's dewan, and the latter taken to Hyderabad.

No European troops had ever before appeared in this part of the country, and the unmerciful slaughter by the French was apparently intended to spread the terror of their arms, and in order to raise an

impression of good faith and justice on the part of the French equal to their reputation as warriors, M. Bussy obliged Salábat Jang to restore the government of Ádóni to the infant son of Mír J'afar Jang, and to augment his territory by the addition of the territories of the Nabobs of Cuddapah and Kurnool, by whose conspiracy Mír J'afar Jang had fallen. Practically, however, this arrangement does not seem to have been carried out. The country was left in charge of Saiyid Álam, a military officer of rank, and Ráma Nayadu, the neighbouring Zemindar of Gadvál, who sent his sirdar, Subanji, to act as his deputy.

In the time of the Bijapur Government the Rája of Gadvál had obtained the privileges of "Nádu" and "Nádugaudu," entitling him to certain fees, which, however, were lost after the conquest of the country by the Moguls. These rights were now recognised by a patent from Muhammad Álam, and the forts of Bétamcherla and Rangapuram in the Nandyál Taluk, and Yerraguntla in the Sirvel Taluk with their dependent villages, were assigned to the rája, who garrisoned them with his own troops. In 1752 Ranmas Khán, *alias* Munauwar Khán Bahadúr, brother of Himmat Khán, who had gone to Arcot, returned to seize his ancestral estate. He obtained a sum of three lakhs of rupees from the Cuddapah Nabob, collected a small force, and marched into the Kurnool District. At Chagalmari he was joined by Khandoji Pant, Désamuki of Kurnool, with a force of about 2,000 men. Thus reinforced, Munauwar Khán continued his march, took Sirvel, and reached Nandyál on the full moon, Srávana, Angirasa, in the year 1752. Muhammad Álam now sent a small force from Kurnool to oppose Munauwar Khán at Bétamcherla, a well fortified town on the plateau. Munauwar Khán, however, evaded the enemy and proceeded towards Kurnool by way of Gáḍidémaḍugu, and halted at Siddi tank. Here he was opposed by the troops of Gadvál Rája, and a series of skirmishes followed. This warfare continued for about six months, when Munauwar Khán conciliated his enemies by promising to continue to Gadvál Rája the towns of Bétamcherla and Yerraguntla, and by presenting a sum of money to Muhammad Álam. An amicable arrangement being then made with the Nizam's Government, the fort of Kurnool was evacuated by Muhammad Álam, and Munauwar Khán entered Kurnool and assumed the government. He gave his friend Khandoji Pant the village of Gani in jaghire, and Khandoji built a strong fort with a ditch, but he was not destined to enjoy it long. He soon incurred the displeasure of the nabob, who seized the fort after some resistance from Khandoji's deputy Venkata Rau. Khandoji, it is said, was dragged to death by the tail of an elephant.

In the year Nandana (A.D. 1772), instigated by his dewan named Raju, a Khayati Brahmin, Munauwar Khán ordered Bétamcherla and Erraguntla to be resumed; but as resistance was offered, he set out in person on the 10th Chaitra and took Emboi, a village near Bétamcherla. Thence he marched against Rangápuram, which held out for seven weeks, and yielded on the 5th Asháda. In the meanwhile, at Erraguntla

(Sirvel Taluk), Terukumari Bhimanná, a sirdar of Gadvál, began to plunder the country around. To oppose him, Munauwar Khán was obliged to quit Bétamcherla and proceed to Erraguntla. On the 15th full moon, Karthika, while he was engaged at Erraguntla, he received news that Rangam Setti Venganna, Killadar of Bétamcherla and Pendékallu, had slaughtered the inhabitants. Leaving his minister Ráju to continue the siege of Erraguntla, the nabob hastened back with a force of Cuddapah sepoys to Bétamcherla and invested it on the 15th moon Jésṭa Vijaya (A.D. 1773). The siege continued till the 15th Ashaḍá, when he was joined by his dewan and the fort was reduced.

In the latter part of Munauwar Khán's reign, about 1775, the country was invaded by Haidar Alí of Mysore, who, acting on the provisions of a certain secret treaty alleged to have been executed between him and Nizam Alí, which provided for the transfer of Kurnool and Cuddapah to Haidar on the performance of certain conditions, proceeded against Cuddapah, and, after exacting a contribution from the nabob, marched upon Kurnool. As soon as Munauwar Khán was apprised of the arrival of Haidar's army, he resolved to oppose him and got his troops in readiness, pitched his tents and raised his standard outside the town. "A fanatical devotee named Sha Miskeen, the Khán's murshad or spiritual director, in whom the Khán had placed great faith, and whom he implicitly obeyed, now said to his disciple Munauwar, "Rejoice! I will make thine enemies flee." The Khán was so overjoyed at hearing these glad tidings that he nearly fainted, and being now happy, he fancied he should certainly conquer Haidar and his gallant army. Haidar, on becoming aware of the Khán's intended opposition, put the right and left wings of his army under his bravest officers, he himself commanding the centre. His artillery advanced in front and halted opposite to the walls of the town, his intention being to attack immediately, and to take the town and chief together.

At this time Miskeen Sha, the devotee above-mentioned, sitting upon a naked or uncaparisoned elephant, and accompanied by two or three hundred Afghans reckless of life, went into the very centre of Haidar's camp. Seeing this, a number of Haidar's companions and Khans suggested to their master that he should relinquish the attempt to conquer this place as it was under the protection of one of God's most perfect valis or saints, adding that saints (valis), whenever they cast an eye of favor on any one, placed him in security from all evil and danger, and that operations might be postponed to give the nabob an opportunity to beg for peace. On hearing these opinions and suggestions so dishonorable to a man of courage and determination, Haidar was much irritated, and, looking angrily in the face of these weak men, demanded of them if his army also were not under the protection of some valis or saint. Sha Miskeen, on hearing these sentiments, retired and advised Munauwar Khán to make peace. Five lakhs of rupees were demanded, but he paid but two lakhs, when Haidar raised the camp and pitched his

tents on the banks of the Tungabhadra." From Kurnool he proceeded to Gadvál, where he levied a contribution from the rája, and then marched for a similar purpose against the poligars of Kappatralla and Kótakonda in Pattikonda Taluk. He subdued them and went to Gooty, where he received the friendly advances of Murari Ráu, whom he was not prepared to attack, and after an exchange of presents with him he returned to his country by way of Bellary.

In 1779 Haidar again invaded Cuddapah, defeated the Nabob at Dúvur and Siddhavattam, annexed the country to his dominions, and sent a detachment of troops to Koilkuntla and Cumbum to curb the poligars who had disturbed the country and paid little or no obedience to the late nabob.

After annexing the dominions, Haidar bestowed the province of Cuddapah in jaghire upon his father-in-law Saiyid Alí Razá, who proceeded to Cumbum and made arrangements for the civil government of the country. He is said to have repaired Cumbum, Dúpád and other tanks. After the death of Haidar in 1782, a son-in-law of the late Nabob of Cuddapah, named Saiyid Muhi-ud-dín, whom Haidar had liberated, contemptuously calling him a "fakeer," now collected a small force, and calling himself Nabob of Cuddapah, began to disturb the country. About this time the Government of Madras, in its war with Típú, planned a diversion in the direction of Cuddapah, and despatched a detachment of troops, first under the command of Captain Edmund and afterwards of Colonel James.

This army supported Saiyid Muhi-ud-dín under the designation of Nabob of Cuddapah, and occupied the Cumbum valley, reducing its poligars, including Jayaram Reddi, the Poligar of Nosam, who, as owner of Kottakóta and other villages in Cumbum valley, was disturbing that part of the country. Soon afterwards, however, the English in one of their parleys with the officers of Típú, exchanged this fertile valley for Chetput on the Coromandel coast, which, on being occupied, was found to be a heap of ruins.

In 1792 Munauwar Khán died. His eldest son resided at Hyderabad, where his father had procured for him from the Nizam a small jaghire. He built a village there still known as Ránmúspur. His second son, Hasan Alí Khán, he set aside as incompetent to rule and nominated his third son Aluf Khán, who had just returned from Seringapatam, as the future nabob. This nomination was carried out, and messengers were despatched to Hyderabad to procure confirmation of his title; for, though Munauwar Khán had been compelled to submit to Mysore, he did not recognize the Mysore prince as his sovereign and did not pay the peshcush imposed. An attempt was made by an uncle of the nabob to reconcile the two brothers; but it failed. Hasan Alí Khán, who held Velgódu as his jaghire, collected a band of Boyá Kaṭṭubaḍies and committed ravages in Gadivemula and the neighbourhood.

Aluf Khán at once marched against him with a small army to Velgódu, the jaghire village; but Hasan Alí Khán, unable to resist him, left the fort in charge of his jamédar and crossed the Nallamalas apparently, as tradition says, to obtain help from the Béder poligars of Cumbum. But being disappointed in this expectation, he went away to Hyderabad and was not heard of afterwards. The jamédar in charge of the fort at once gave it up. Aluf Khán destroyed the bastions and removed its iron gates to the fort of Siddapur. He now received information from Hyderabad that his succession to the musnud, to the exclusion of his elder brother, was questioned by the Nizam. He therefore hastened to Kurnool and sent his uncle with letters to various courtiers at Hyderabad, among whom was a bégum (a lady of rank). By this time the Nizam had commenced a war with the Mahrattas, and called upon Aluf Khán to join with his quota of troops. Aluf Khán accordingly marched with 1,400 horse and joined him at the battle of Kardla (A.D. 1795). The first attack on the Mahratta horse was "favorable to the Patán cavalry," but in the end the Nizam was defeated and submitted to most ignominious terms. Aluf Khán returned to Kurnool, taking leave of the Nizam, who, after exacting a promise from him to pay a sum of money to his elder brother at Hyderabad, confirmed him in his title. Aluf Khán also received a killah from Típú Sultán, but the right of the Sultán to levy a tribute he always resisted, in which resistance he was encouraged by the Nizam.

In 1799, after the fall of Seringapatam, when the Mysore territories were divided between the Nizam and the English, Kurnool, among other districts, fell to the share of the Nizam, being rated at the annual value of 66,600 pagodas, the amount of péshcush originally fixed by Haidar. In 1800 the Nizam ceded Kurnool, acquired partly in 1792 and partly by the Partition treaty of 1799, Cuddapah, acquired by the treaty of 1792, and Bellary, to the British in lieu of the payment for subsidiary troops maintained at Hyderabad. Cuddapah and Bellary, to which the present taluks of Cumbum, Márkápur, Koilkuntla and Pattikonda then belonged, were taken possession of by Major Munro, for which purpose a detachment under General Campbell had to be moved. The Poligars of Nosam and Pullalcheruvu gave much trouble. The latter, Divakara Naidu, burnt his own village and looted the Márkápur treasury, killing the small band of twenty peons who guarded it, and fled to the Nizam's territory. He was pursued by Sub-Collector Mr. Graeme and afterwards by the Tahsildar Narahari Ráu with a force of 300 men, but could not be apprehended. The poliem was, however, resumed and brought into order.

But the Kurnool Nabob, denying any right of tribute acquired by virtue of the late Mysore partition treaty (no such right having existed under the Mysore Government), agreed to pay a voluntary peshcush of one lakh of rupees. In the meanwhile, that is, in July 1803, the English, being engaged in a war with the Mahrattas, the nabob was

ordered to despatch his usual quota of troops to join General Wellesley at Gulburga. This force he sent under the command of his brother Anwar Khán. But the infantry was so badly equipped and inefficient that its services were dispensed with, while the cavalry was employed to escort a convoy of rice, and other provisions from Hyderabad to General Wellesley's camp.

In 1804, after a long correspondence, in which it appeared that the Nizam himself had been inclined to reduce the tribute during the time it was under his rule, the amount of peshcush payable by the Kurnool Nabob was reduced by the Government to one lakh and twenty-five thousand Gadvál rupees for the first eight years and one lakh afterwards, and the contingent quota was fixed at 500 horse and 500 foot under the impression that more would be abused. The payment of peshcush, amounting in Company's currency to Rs. 87,500, was continued with cheerfulness. The nabob had six sons, of whom Gulam Rasul, the sixth son, was his favorite. This son he requested to be allowed to nominate as his future successor. Finding Mr. Chaplin, the Political Agent, unfavorable to his views, he addressed Lord Minto, who was then at Madras, and requested him to address his child as the Nabob and Bahadur, and give him permission to engrave a cygnet in his name. The request was granted and the young lad addressed accordingly. These favors the Nabob Aluf Khán disingenuously construed as permitting him to nominate Rasul Khán as the future nabob, and openly declared him in Kurnool as heir apparent, using the British name in support of his proceedings, and confined his eldest son, Munauwar Khán, the rightful heir. His nomination of Rasul Khán was, however, disallowed, and Mr. Chaplin, the Collector of Bellary, was sent to Kurnool to explain to the nabob that his interpretation of the Governor-General's permission was erroneous, and to persuade him to release Munauwar Khán. But the nabob refused to listen to explanations, and ordered the collection of military stores in the forts of Yerraguntla in Sirvel Taluk, Nandyál, Pánem, and Gani. The Government, of course, stopped the transportation of military stores to Kurnool, and again deputed Mr. Chaplin to proceed to Kurnool, this time with a small force, and to make another endeavour to save Munauwar Khán. The force accordingly moved from Gooty on the 19th December 1813 and arrived at Kurnool on the 27th December, when Munauwar Khán was at once released and placed under the guardianship of his uncle.

So far as feudal obligations to the British Government were concerned, Aluf Khán observed them with great accuracy and precision. But his general administration of the country was one of tyranny and oppression. He divided the country into numerous petty jaghires and assigned them by anticipation to his creditors. In 1813, about two years before his death, Mr. Chaplin, the Collector of Bellary, wrote as follows:—

"The land for the greatest part of the district is remarkable for its

abundant fertility. But all beyond precincts of a village is neglected and exhibits lamentable marks of impoverished tenantry and scanty population. One jaghiredar ousted to make room for another in rapid succession, each endeavoured to make the greatest possible profit and to fleece the people to the utmost during the short and precarious period of his tenure. The ryot has no security that he will be permitted to reap the harvest of his field. When ripe for plunder, a party of horse surrounded the village and levied a contribution under the name of nazaranna, or a needy jamédar and his followers were saddled upon it for an indefinite period. In the meantime, perhaps, tunkas after tunkas succeeded until the place is completely drained and can yield no more booty. The total revenue, inclusive of jaghire villages assigned to the Nabob's relatives, was little less than twelve lakhs of rupees."

Aluf Khán died in 1815. One of his younger sons, Muzaffar Khán, usurped the power to the exclusion of Munauwar Khán, the nominee of Government. A detachment of troops was therefore sent from Bellary. These troops besieged the Kurnool fort, which was defended by a garrison of 4,000 men of all descriptions. The batteries were opened on the 14th December, and next day the fort surrendered at discretion, without the loss of a man to the assailants. This early surrender was attributed to the effect of the bombardment among the horse, about 600 in number. They were the personal property of the chiefs who, owing to the precautions taken by the British and the floods in the Tungabhadra, could not make their escape. Muzaffar Khán was taken prisoner and kept under surveillance.

The rightful heir, Munauwar Khán, now assumed the principality and ruled peaceably for eight years. On his accession the country was found to be in a most exhausted state. On one occasion he sent his quota of troops, under the command of his brother Ahmad Khán Bahadur, to join the British army against the Mahrattas, but hostilities having ended by the time the troops reached the English camp, they did not take part in that war. Munauwar Khán administered affairs with justice and moderation, and is in general praised by the people for his considerate management. He found the inamdars very discontented in consequence of the tax imposed by his father. This he abolished and remitted the arrears due. Unfortunately his administration was of short duration. He died of illness in 1823 after a reign of eight years.

Immediately after his accession the country was overrun by the Pindaries. On the 16th March 1816 between 2,000 and 3,000 Pindaries appeared at Cumbum and about 300 at Márkápur. Here the Pindaries attempted to attack the treasury, but, being opposed by the peons, they retired to a tope to the east of the village, where they met the karkun or revenue inspector accompanied by his wife and his peon. They deprived the woman of her jewels and the peon of his sword. Most of the villages, including Cumbum, Márkápur and Dúpad, were deserted, so that they did not obtain much profit by their incursion. They were, however, reported to have carried off sixty bullocks laden

with booty of trifling value, but advantage was taken of this disturbance by the wandering Lambadies and Koravars, who robbed the fugitives of the more valuable articles they had with them.

During Munauwar Khán's lifetime the claims of his brother Dáúd Khán to succeed him were preferred to those of other brothers; but when the nabob's health became serious and the Collector suggested the propriety of confining Muzaffar Khán, who had given trouble on the previous occasion, the matter was reconsidered at the instance of the Governor, Sir Thomas Munro, who advocated a policy of non-interference. The choice, however, fell upon Muzaffar Khán. Muzaffar was then at Ádóni, but before leaving the British territory he murdered his wife at Ádóni and was made prisoner. He was in consequence confined in the fort of Bellary and died in 1879, after a long imprisonment of fifty-six years. His brother Ghulam Rasul Khán, who had been destined by his father Aluf Khán for the musnud in preference to his eldest son, was now raised to the throne. The choice was, however, an unfortunate one; Ghulam Rasul proved to be a man of weak mind, infatuated folly and extravagance, the result of his excessive sensualities. His sole object was to extort the utmost possible revenue from the country without paying the slightest regard to the rights and interests of the people. He speedily set aside the policy of moderation exercised by his late brother, and resorted to the mismanagement and oppression which characterised his father's administration. He resumed several inams and re-imposed the tax which had been abolished by Munauwar Khán. Under the Nandyál tank, the only important irrigation work in the jaghire, he insisted upon recovering two-thirds of the produce from lands that had never before paid more than half. In the village of Nannur he ordered 5,000 rupees to be added to the yearly demand, because a horse for which he had paid that sum happened to die there, a proceeding which led to the immediate abandonment of the village. He established a monopoly of grain in his own favor, and insisted on all grain being delivered to him at a price settled by himself, which he paid partly in remission of tax and partly in tunkas and promissory notes. The grain thus obtained he sold at an enhanced rate. The result was that merchants and people deserted the country, especially the town of Kurnool. The money he thus realised he squandered in various ways. He paid enormous sums of money to women whom he forcibly took into the harem. He purchased large quantities of glassware, jewels, and other articles of foreign manufacture, so that the money paid for them was all lost to his country. In this respect he differed from his father, who spent all the money among his own subjects and thereby rendered his exactions less felt. He repaired his fortifications and collected immense quantities of military stores and cannon, which he caused to be transported to Kurnool under fictitious names. This secret accumulation of stores at a time when reports were being circulated of a Wahabi conspiracy hostile to the British Govern-

ment, excited the suspicion of the Government, and a commission, consisting of Mr. Blane of the Civil Service, and Colonel Steel, Military Secretary to Government, was sent to Kurnool to inquire into the matter. A body of troops under the command of Colonel Dyce was also despatched from Bellary to overawe the Nabob and render assistance to the commission when required. The members of the commission arrived at Kurnool on the 12th September 1839, and after a parley of several days with the Dewan and the Nabob's brother, and finding it impossible to ascertain the whole truth without personal inspection, called upon the Nabob to hand over the fort to them. The Nabob was at first disinclined to yield, but seeing that the commission was firm in their demand, he evacuated the fort on the 18th October and proceeded to Jólapur, a village about a mile from the fort, dressed in a thin shirt. Here he was surrounded by his foreign troops—Rohillás and Arabs—who had not been paid for several months, and who insisted upon his paying them the arrears of pay due to them before he proceeded to the British camp. The British officers promised to settle their account, but the disorderly Rohillás did not listen to them. Accordingly, after allowing them three hours for consideration, the British troops opened fire and a hundred of them were killed. The loss among the British troops was two officers killed and two severely wounded. The Nabob was then carried to the British camp and despatched to Trichinopoly. Here it is remarkable that he began to attend a Christian chapel, and one day, while returning from it, he was assassinated by his own servant, whom he had the day before charged with theft.

The charge against the Nabob of harbouring designs against the Government was not proved, but the secret accumulation of stores and cannon on an extensive scale, most of which was concealed in the ground and in the zenána, was not satisfactorily explained, and gave ground for suspicion. The jaghire was annexed, including the minor jaghires of his nobles and relatives, the latter on the ground that they were not permanent alienations, but only given for maintenance, liable to resumption at any time by the Nabob himself. The family was liberally pensioned. The total amount sanctioned was Rs. 2,22,651-4-0 per annum, which has gradually, by lapse of time, been reduced to Rs. 55,893-10-0, the amount now disbursed.

The country was then placed in charge of a Commissioner and a Military Assistant to administer as a non-regulation province. This system of administration continued from 1839 to 1858, when it was made over to a Collector under general regulations, several taluks of Cuddapah and Bellary being added. Since 1839 nothing of political importance has occurred, unless we mention the disturbance in 1847 caused by Narasimha Reddy, a pensioned Poligar of Uyyalavada in Koilkuntla Taluk, then part of Cuddapah District. He was a poor man in receipt of a pension of Rs. 11 a month. As a grandson of Jayaram Reddy, the last powerful Zemindar of Nosam, he was sorely disappointed when

the Government refused to pay him any portion of the lapsed pension of that family. Just before this time the question of resuming Kaṭṭubaḍi inams had been brought under the consideration of Government, which made the Kaṭṭubaḍis discontented. Narasimha Reddy collected these men and attacked the Koilkuntla treasury, which, however, was well defended. He moved from place to place and sheltered himself in the hill forts of the Erramalas and Nallamalas, and, though pursued by troops from Cuddapah and Kurnool, he continued to commit his ravages in Koilkuntla and Cumbum. At Giddalur he gave battle to Lieutenant Watson and killed the Tahsildar of Cumbum. He then escaped into the Nallamalas, and after roving about the hills for several months was caught near Pérusomala on a hill in Koilkuntla Taluk and hanged. His head was kept hung in the fort on the gibbet till 1877, when the scaffold falling into decay, it was not thought necessary to repair it.

The following is a list of the Commissioners and agents who have been in charge of the district since its assumption:—

Mr. T. L. Blane Colonel Steel	1839—1841
Mr. H. Stokes	1841—1842
Mr. W. H. Bayley	1842—1843
Captain Newbold	1843
Mr. S. Scott	1843—1847
Mr. H. D. Phillips	1847—1850
Mr T. D. Lushington	1850—1851
Mr. T. B. A. Conway	1851—1854
Mr. L. D. Daniel (died at Kurnool of cholera)	1854—1856
Captain J. S. Russel, 29th N.I....	1856—1858

[Note.—In compiling this chapter the following works and papers have been consulted:—Mackenzie's Collection of Oriental Manuscripts, including Inscriptions; Mr. Wilson's Descriptive Catalogue of Oriental Manuscripts; Registers of Asiatic Society and Madras Journals of Science and Literature; Colonel Brigg's Ferishta; Dr. Duff's History of the Mahrattas; Orme's History of Hindustan; Wilks' History of Mysore; Life of Haidar Ali, translated by Colonel W. Miles; Meadows Taylor's History of India; Mysore and other Gazetteers; Persian manuscripts containing some account of Kurnool Nabobs; Selections from the District Records relating to the assumption of Kurnool by the British, &c.]

CHAPTER III.

REVENUE HISTORY.

SECTION I.—KURNOOL PROPER.

THE District consists of two parts—Kurnool Proper and Transferred Taluks.

Of the ancient revenue history of Kurnool Proper little is known. The only record of importance we have is the village Gudikattu. It resembles the Doomsday Book of England and contains in detail the boundaries of the village, the extent in local measure of all lands including inams, burial or burning-grounds and village topes and wells.

From these Gudikattus and other local records, we learn that in the time of the Chalukyás, or in the eleventh century A.D., the country was almost entirely covered with jungles. In the time of the Cholas who succeeded them, a great improvement was effected. The Nandyál tanks were constructed by them and a system of measurement of land by means of a gaḍá or pole was introduced. During the next period, that of the Ándhras, great impetus was given to cultivation. Inam lands were bestowed by them for the encouragement of tillage. During the Vijayanagar period the country was parcelled out among Nayankars (Jaghiredars), and extensive alienations of revenue were made to Brahmins and religious institutions.

During the Hindu and Muhammadan periods the village lease system appears to have been the ordinary mode of settlement, the village headmen distributing the lands with reference to the means of the ryot and the number of the tilling cattle he possessed, the lands being roughly classed with reference to the nature of the soil.

In a Telugu statement taken from a karnam in 1810 by the agents of Colonel Mackenzie in the time of Alif Khán, father of the last Nabob, the system of cultivation and settlement in the Kurnool District is thus described :—

"*Land Measure.*—A muntá of land measured 152 kuntas, each kunta being 18 cubits square. 16 muntás were equal to 1 túmu.

"*Seed.*—A túmu of black soil is sown with a solá of seed, each solá being equal to 18 kacha seers of 24 dubs * weight each.

"One-and-a-half solá is sown in a túmu of red loamy soil, 2 solás in the same extent of tuvvá or sandy soil, and 2½ solás in morsu or gravelly soil.

"The settlement was made at the following rates :—

"Tuvvá soil or mixed with sand, 1 to 1½ Chalávani rupee, or 13

Paid on Ryots or o

* 4 pies make 1

annas 4 pies to 14 annas (1 rupee being equal to 13 annas 4 pies) for a muntá (or about $2\frac{1}{4}$ acres).

"Red loamy lands, $1\frac{1}{16}$ to $1\frac{1}{4}$ Chalávani rupees, or 14 annas to Rs. 1-0-8 per muntá.

"Régada (inferior), 1 rupee to 4 rupees a muntá.

"Black régada (alluvial soil), 10 or 12 Chalávani rupees a muntá. Some of these rich lands were generally given to wealthy ryots with támbúlam or betel and nut, free of assessment at 5 or 6 muntás each as a sort of encouragement.

"In villages where there were few ryots the lands were allowed to be cultivated on the division of produce system. Under it the ryots' share of the produce was one-fourth, if all the costs were defrayed by Government, and one half, if the ryots bore the costs. In the month of Kártika or Márgasira (November and December) the settlement was made and the demand collected in four kists, the reddy and the karnam being held responsible for its collection. Any balance not recoverable was made good by the wealthier ryots of the village.

"In the case of betel gardens, the tax was levied as follows:—For the first year, as in the case of dry crop; in the next three years, each plot of land containing 128 madis or beds of 9×4 cubits each was charged 8 mitta pagodas or 32 rupees, and the tax collected usually in three kists, viz., 30th Jéshthá (May-June), 30th Asvija (September-October), and 30th Mákhá (January-February). But these rules were not regularly observed by the Nabobs."

The following extract from Mr. Morris' Settlement Report of Kurnool Proper explains the mode of administration under the Nabobs, and the changes made, from time to time, by the British officers since the assumption:—

"It is impossible to draw out any history of the revenue management of the country during the time of the Nabobs. There were no laws between the governing and the governed, the taxer and the taxed, except the ruler's own will. The little that we can learn of the internal economy of the country, before the immediate rule of the British, shows us that the manner of imposition of the revenue was most arbitrary and the collection most iniquitous. The whole known history, with the honorable exception of Munauwar Khán's rule, is but a series of acts of oppression and violence on the part of the Nabob, and passive resistance or flight on the part of the people. Mr. Blane, the Commissioner, on the assumption of the country, constantly mentions these facts and shows that the population was about one half in proportion to that of the surrounding districts. There are, however, now few records of those times extant. The story of their destruction is amusing. The British soldiers who were employed in installing Munauwar Khán on the throne took a fancy to the cloths in which the r[illegible] were wrapt and pilfered them, throwing the records into inextrica[illegible]on. When Munauwar Khán was fairly seated on the throne, [illegible] re-arrange them; but finding the trouble

Vide letter of Commissioner, dated 12th October 1841, No. 132, paras. 17 and 25.

too great, he employed all his elephants and camels for some days to throw them into the river. That flowing tide carried down in its bosom the evidence of many a deed of oppression and many a by-gone story of woe! This act of Munauwar Khán the Mild has effectually thrown the cloak of oblivion over the doings of his ancestors. In this oblivion we perforce must leave them.

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 16th December 1839, No. 123, para. 41.

"It will be, however, as well to record a few of the acts of the last Nabob, to show the state of the country when it was at first assumed. The revenue administration was in the greatest disorder and was carried on without any system whatever. No public accounts were kept except by the village officers, and the amount of remittances was carried straight into the Nabob's Zenánah, that being his only treasury. The amount to be paid by each village was changed according to the caprice of the Nabob, and he would increase his demand without any ostensible reason. When his demands passed all bounds, the people would fly. Then the Nabob would allure them back with promises, and give them a cowle to re-assure them, but as soon as the crops were ready to be cut, he would seize the produce, breaking through his word without scruple. In Nandial, where there is some valuable wet cultivation under a fine tank, he played the people this trick for two or three years, until at last they threw up the land, leaving the Pariah servants of the village to carry on the cultivation as best they could for the Nabob. In another village, Nannúr, he added 5,000 rupees to the demand, because a horse of that value died there. The inhabitants fled and left the Nabob to continue the cultivation with his own servants and bullocks.

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 12th October 1841, No. 132, para. 3.

"Such was the condition of the country when it became a British possession, and a more deplorable one can scarcely be conceived. As the state of affairs of the District at first was very unsettled, the Jamabandi of the broken period of Fasli 1249 was made on the same principle as had been followed under the Nabob's Government. The Commissioner describes that principle as a mixture between ryotwari and village settlement, but from the description he gives of it, it appears that it was nominally a Joint Rent, such as prevailed in the late Rájamandri and Masulipatam Districts, but whilst in those Districts under the management of the English Government, it gradually developed itself into a ryotwari system, the Revenue authorities interfering in all of the details of the division of the assessment and making their demand on each individual, in this District, while under the Nabob, the ryotwari element fell more and more into the back ground, and the system became a rent to the headman of the village. The individual responsibilities of the ryots were ascertained, and so far only it resembled a Ryotwari settlement, for the whole village was nominally responsible for the gross demand. The headmen, however, were held answerable for the collection, and authority was exercised by them 'in distributing the lands, fixing the rate to be paid on them, and lowering and increasing it, according to the means of the Ryots or on other accounts,' and thus they became in reality the renters.

"In Fasli 1250, a Ryotwari settlement was introduced. The individual responsibilities of the ryots, which were hitherto nominal, became real, and pattas were issued to each cultivator according to the amount of land held by him under the renting system, and for the amount of assessment apportioned against him by the headmen of the village. The joint stock system was suddenly cut aside and each man became answerable for himself.

"The effect of this change of system was unexpected but instructive. The country was much impoverished by previous mismanagement, and it so happened that the prices became ruinously low for the cultivator, but the joint responsibility of the community kept up the extent of the cultivation as much as it was possible to keep it up, as it was the only way that the rent of the village could be paid. As soon, however, as this tie was dissolved, and the joint interest broken up, the poorer ryots were unable to struggle on, and there was no one who would assist them. The richer ryots looked with complacency on their decline, as it reduced them to the state of day laborers, whom they hired to cultivate their own lands. The consequence was that, although there was little liberty to the ryot in those days to contract his holding, the authorities were obliged to allow the relinquishment of much land, and from Fasli 1249 to Fasli 1253 there was a steady decrease in the revenue.

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 19th December 1843, No. 43.

"Such then was the effect of the introduction of the ryotwari system in Kurnool. But as it is the ground-work of the present assessment, it will be as well to examine more particularly the basis on which it was framed, and whether the taxation thus imposed was just and equitable and easily borne by the country.

"We may naturally anticipate from the fact of the assessment being imposed according to the rates fixed by the influential men of the village, that it was not fairly apportioned on the different lands, and that they favored themselves and their friends, while they placed on their poorer brethren more than the proper share of the public burden. That this was the case we have abundant testimony from the old records, but I will only quote one instance where the fact was clearly brought to notice in the Settlement Report for Fasli 1252. 'It is true,' says Mr. Scott in that report, 'that each field has a Tírwah tacked to it, but it is entirely nominal, for No. 1 may be assessed at 1 rupee, and No. 2 next to it, and of the same description, may be rated at 3 rupees an acre without any one being able to assign any other reason than that it is so.' Again, 'such is the ascendancy of the Reddies and Karnams, and the subjection of the Ryots from long-established custom, that nothing is easier than for the former to saddle any one with an undue proportion of highly-assessed land, reserving the most lightly-rated or the lands nearest to the village for themselves and those whom they may wish to favor.'

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 25th October 1843, No. 36, paras. 11 and 13.

"The over-taxation of the country at that time, when the artificial tie of the renting system was removed, is equally palpable. There were heavy balances of revenue, which it was found impossible to recover each year, and large remissions were made. Besides this, there is the directly-expressed opinion of the Officers who conducted the administration of the

country in those days. Mr. Blane, the first Commissioner, says, 'In a district, many of the villages of which are assessed at almost a rack-rent, and the inhabitants of which are in consequence so poor, the same regularity of collection cannot be looked for as in the more favored Districts of the Company.' Mr. Scott, two years later, says, 'if bad farming, heavy balances year after year, land which has no saleable value, and a universal struggle to reduce the size of the farms, are proofs of poverty or symptoms of over-taxation, then assuredly Kurnool can produce abundance of them.'

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 12th October 1841, No. 132, para. 7.

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 19th December 1843, No. 43.

"To remedy this state of things almost contemporaneously with the assumption of the country was a proposal made by the Government of India for systematic survey and assessment. Mr. Blane recommended that a survey should be instituted, and as the system of a rough field survey, on the model adopted by Sir Thomas Munro, was greatly in favor in those days, it was immediately sanctioned and carried out in the Faslis 1251, 1252, and 1253. Mr. Bayley afterwards expressed his regret that the survey had not been a professional one, and the fact of the old survey being now entirely set aside and a professional one introduced in its stead, shows how accurate was the discernment of that able Revenue Officer. With regard to assessment Mr. Blane thought that the condition of the country was such, that it would be advisable not to have a field assessment at first, but to give it some relief, he proposed that the villages should be given to the inhabitants on a moderate rent for a term of years. What the object of the survey under these circumstances was, I do not quite see. However, the Government did not support the proposal, and in 1843 Mr. Bayley prepared his elaborate scheme for a field assessment. In the following year Mr. Scott urged, that as it would be at least three years before the survey assessment could be introduced, and two years before its effects could really be felt, it would be advisable to allow a moderate rent of the villages, founded on the collections of the past ten years, to be introduced as a temporary measure. The Board of Revenue, however, objected to this on the ground that the experience gained under direct management would be very valuable in introducing the survey assessment.

Vide letter from Commissioner of Kurnool, to Chief Secretary to Government, dated 19th December 1843, No. 43.

Vide Board's Proceedings, dated 1st July 1844, para. 4.

"It is very remarkable that the fact of a proposal for a regular Survey Assessment being made did more to prevent any important change in the Revenue Administration of the country than anything else. In almost every Settlement Report for a long course of years, the Agent makes reference to the fact of the unevenness of the assessment and to the want of the survey, which the Board of Revenue acknowledge, but in anticipation of the survey being introduced, they only adopt a temporary measure of relief according to the exigencies of the year. At first the Board were very particular that the remissions granted should only be considered temporary, and they directed the Agent to follow Sir Thomas Munro's plan of writing that it was so upon the Ryots' Pattas, so that there

Vide Proceedings of the Board of Revenue, dated 2nd August 1847, para. 18.

could be no mistake, and the remission granted in one year might not be brought up as a precedent for a similar indulgence in the next. The Agent, however, appears from the very beginning to have made some alteration in the old native rates, but no report of them at first was made to the Board. Gradually, however, the fact came to the Board's notice, and then clear orders were given that such changes were always to be reported to them for their sanction. The changes in the rates, however, were made with great caution, and the Board at first directed that the old rates should still be exhibited in the accounts along with the revised ones. By degrees, however, changes in some of the rates at the time of the Jamabandi came to be recognized as an established proceeding and formed a regular item to be reported on in the Settlement Report. The changes began by being a reduction only on lands so highly assessed as to be unable to bear it, but in the progress of time, the opposite process was also taken up, and lands given on a very light rent, or on no rent at all, in compensation for other lands too highly assessed, were taxed higher. There seems, however, to have been no regular system on which the increase or decrease in the rates were made, but it was done entirely at the discretion of the Agent. The amount of the rates lowered, however, was always greater than the amount of those raised.

"The only general change in the assessment of the District that has been made since the assumption of the country is the abolition of the high tax on special products, which was carried out all over the Presidency in accordance with the orders of the Court of Directors. The Government were of opinion that the defects in the ordinary assessment, however great, did not form a valid reason for adhering to the existing usage in Kurnool in respect of the treatment of such lands, and that the system was 'highly injurious, unjust, and repressive of the industry and energy of the Ryot,' and, therefore, these high rates were abolished from Fasli 1261. This general deduction did not involve the abolition of the distinctive term 'Bāgāyat,' as applied to lands. 'Garden lands' still continued to pay very high rates, although small changes were made year by year, as I have already described, but the additional assessment or 'Tírvajásti,' which was levied on these lands over and above the high garden rates, when sugar-cane, betel, turmeric, and such like valuable crops were grown, was struck off and the garden rates only were paid for such lands without consideration of the crop grown in the year, that is to say, no addition was made when sugar-cane or betel was grown; but no reduction was made when ordinary crops were cultivated, and the assessment demanded was the very high rates placed by the Native Government on lands which grow ordinary garden products, such as chillies, onions, &c.

"Another important circumstance in the Revenue history of the District is that from the year 1843 there has been a large rise in the prices of grain, so that they are now nearly three times as much as they were twenty years ago. I need not dwell on the fact of the great advantage that the cultivator has derived from this circumstance, as it is obvious.

"The above-noticed circumstances are the only points of any interest in the Revenue history of the last twenty years. But, although there have been no very remarkable changes, nor any very salient points of improvement, yet there is no doubt that from Fasli 1253 there has been a steady

increase in the prosperity of the District. In Fasli 1249, when we took charge of the country, the Land Revenue amounted to Rs. 6,86,817. On the dissolution of the renting system the next year, the revenue immediately began to fall off, and in Fasli 1253, only four years afterwards, it had sunk down to Rs. 5,49,873, which is a decrease considerably over a lakh. This decrease greatly frightened Mr. Scott, who was then the Agent, and he praised up the renting system and pleaded hard for its restoration, comparing the country to a faggot of sticks which was strong when tied together by such associations as the one he advocated, but weak and breaking to pieces in detail, when such bonds were cut asunder. Most luckily for the country, the Board allured on by the prospect of a survey, refused to listen to his proposals to restore a system which induced a sort of spurious prosperity among the Ryots, but which was unnatural and unhealthy and opposed to any real advance in the prosperity of the District.

Extracts from Minutes of Consultation, dated 17th February 1854, No. 163, para. 10.

Vide letter of Agent, to Board of Revenue, dated 19th December 1843, No. 43.

"Of course, in a country ground down by illegal exactions and disheartened by acts of oppression and violence, the rupture of accustomed ties produced a temporary depression. This was to be expected. But very soon things began to mend, and in the very year in which Mr. Scott was so filled with apprehensions of the decline of the District, an improvement became visible. In four years the revenue of the District fell off more than a lakh. It took just the same time to recover to that extent, and it has continued ever since, notwithstanding a decrease made from time to time in the rates, to increase with almost an uninterrupted flow, and now the revenue is over a lakh of rupees more than it was when the country came into our hands, and nearly 2½ lakhs more than its lowest ebb. Another mark of an improvement in the circumstances of the country is the fact that temporary remissions were granted in Fasli 1251, to the extent of Rs. 64,866, but since then, although the amount has varied, it has on the whole gradually decreased, and in the last two Faslis, it has not been thought necessary to give any remissions at all.

"This happy state of things I attribute, as far as I can gather from a perusal of the old records, to a combination of three circumstances—First, a confidence inspired by a just and regular mode of administration. No longer were the people required to add the value of a horse to the annual demand on their village, because an animal happened to die there. No longer was the assessment doubled without any assignable cause. No longer were promises broken, crops seized, and people driven from their homes. On the contrary their affairs were diligently inquired into every year and their burdens lightened when palpably heavy. Secondly, relief was given every year, first, in the shape of temporary remissions, and, secondly, in the shape of a permanent reduction in the rates of the assessment. The latter amounted to Rs. 9,565, so that land, which was paying Rs. 6,86,817 in Fasli 1249, was paying Rs. 6,77,252 in Fasli 1270. The third cause of prosperity was the increase in the prices. I do not think

	RS.
Reduction of assessment ..	65,915
Increase of assessment ..	56,350
	9,565

that the increase in the revenue can be attributed to any one of the three causes separately, but to a combination of all three which produced a general increase in the prosperity of the District. It is true that the rise in the prices began in Fasli 1254, together with the rise in the revenue, but it will be noticed that when there is sudden decrease in the prices in any particular year, such as Fasli 1266, the revenue does not fluctuate with it. The slight fluctuation in the general increase in the revenue, such as occurred in Faslis 1259 and 1263, appears rather from the Settlement Reports to have been occasioned by adverse seasons.

"The practical conclusion then, that, I think, may be drawn from the past Revenue history of the District, is that the gross amount of revenue that it now pays is about as much as it can bear, but that there are still a large number of high rates that want lowering and low rates that require bringing up. It is true that remissions have not been granted of late years, and, nevertheless, much land highly assessed is still retained by the Ryots, although they have full liberty to give it up, but this is owing to the unusually high prices which have been ruling during the last five years."

The rates of the new settlement framed more or less in accordance with these views were introduced in 1864. The procedure observed in making the settlement may be briefly described as follows :—

With the exception of a small area classed as permanently improved, the entire soil of the four taluks was classed under two main divisions—régada or black series and lál or red series, the former (including 51 per cent. of pure régada) comprising nearly 89 per cent. of the whole, and the latter nearly 11 per cent. Owing to the marked differences found in the character of the black soil in different parts of the country, the villages to the north and east of the Erramala hills, in the Kundér valley, were put in the first class and those on the hills and to the west of them in the second, excepting a group of rich villages situated in the north-west corner of the Rámallakóta Taluk, which were included in the first class.

The black as well as the red soil was divided into three classes, according to the technical classification table of the Settlement Department with reference to the quality of soil. Soils containing two-thirds and more of clay were placed under the first or highest class of the series, those containing between one-third and two-thirds under the second class, and the rest under the third class. Each class was again sub-divided into sorts with reference to minor differences in quality. The soils being thus classified, grain values are assigned to them with reference to the outturn per acre, as estimated by khyles or measurements of produce made by the Settlement and the Revenue officers, and from the information gained from various other sources.

Jonna was taken as the standard crop for the régada land and árika for the red land. The grain value was then converted into money value at Rs. 105 per garce for jonna and Rs. 60 per garce for árika, that being more or less the average of the past 24 years. From the values thus obtained, a deduction was made on account of expenses of

cultivation and agricultural risks (the latter about 25 per cent.), and one half of the net value *plus* 6·25 per cent. on account of village cess and 1·9 per cent. on account of road cess, was fixed as the money rate of assessment payable.

The subjoined table gives at one view the particulars of the settlement :—

Description of soil.			Grain value.		Commutation price per garce of 3,200 Madras measures.	Sanctioned rate.	
Class.		Sort.	First-class villages.	Second-class villages.		First-class villages.	Second-class vill ages.
	JONNA.		M.M.	M.M.		RS. A. P.	RS. A. P.
II.	Permanently improved land ..	..	480	440	Rs. 105 jonna.	3 8 0	3 0 0
III.	Régada ..	(1.) Superior ..	360	320		2 8 0	2 0 0
		(2.) Ordinary ..	280	240		1 8 0	1 4 0
		(3.) Inferior ..	200	180		1 0 0	0 12 0
		(4.) Very Inferior.	120	120		0 8 0	0 8 0
IV.	Mixed Régada or Masab.	(1.) Superior ..	280	240		1 8 0	1 4 0
		(2.) Ordinary ..	200	180		1 0 0	0 12 0
		(3.) Inferior ..	120	120		0 8 0	0 8 0
V.	Sandy or Gravelly Masab.	(1.) Superior ..	200	180		1 0 0	0 12 0
		(2.) Ordinary ..	120	120		0 8 0	0 8 0
		(3.) Inferior ..	80	80		0 4 0	0 4 0
	ÁRIKA.						
VI.	Clay Lál ..	(1.) Superior ..	320	320	Rs. 60 árika.	1 0 0	1 0 0
		(2.) Inferior ..	240	240		0 12 0	0 12 0
VII.	Mixed Lál ..	(1.) Superior ..	240	240		0 12 0	0 12 0
		(2.) Inferior ..	160	160		0 8 0	0 8 0
VIII.	Sandy or Gravelly Lál.	(1.) Superior ..	160	160		0 8 0	0 8 0
		(2.) Inferior ..	80	80		0 4 0	0 4 0

The immediate effect of the introduction of this settlement was more an equalization of rates than an enhancement of revenue, there being an increase of Rs. 16,224 in 174 villages and a decrease of Rs. 18,116 in 196 on accounts of Fasli 1270 (1860-61).

In the year after the introduction of the settlement, much land on which the assessment had been raised, was given up especially in Nandikótkur. But this suspension of cultivation was only temporary, and the really valuable lands have since been taken up.

The following statement shows the state of the revenue from Fasli 1273, the year before settlement :—

Fasli.	Revenue. RS.	Fasli.	Revenue. RS.
1273 (1863-64) ..	7,16,723	1277 (1867-68) ..	7,83,815
1274 (1864-65) ..	7,35,122	1278 (1868-69) ..	7,77,311
1275 (1865-66) ..	7,94,885	1279 (1869-70) ..	7,61,636
1276 (1866-67) ..	8,06,827	1280 (1870-71) ..	7,74,214

Fasli.	Revenue. RS.	Fasli.	Revenue. RS.
1281 (1871-72) ..	7,55,868	1287 (1877-78)* ..	5,61,243
1282 (1872-73) ..	7,60,589	1288 (1878-79) ..	7,14,735
1283 (1873-74) ..	7,66,143	1289 (1879-80) ..	6,56,769
1284 (1874-75) ..	7,74,807	1290 (1880-81) ..	6,39,014
1285 (1875-76) ..	7,69,886	1291 (1881-82) ..	6,37,771
1286 (1876-77)* ..	4,96,870	1292 (1882-83) ..	6,74,494

SECTION II.—TRANSFERRED TALUKS.

The revenue history of the transferred taluks is mixed up with that of the districts of Cuddapah and Bellary, of which an account is given in the Manuals of those districts. It is, therefore, unnecessary to go over the same ground here. It is sufficient to state that the taluks of Cumbum and Márkápur seem to have been almost entirely covered with jungles, till the fourteenth century, when the Ándhra princes of Warangal appeared and gave a fresh impetus to cultivation. They formed villages (*e.g.*, Dúpád), and made gifts of land for the encouragement of tillage. At the same time the reddies or kápás (cultivators) of the neighbouring province of Palnád were brought down for the post of reddy or headman. The present headmen of Dúpád trace their origin to the Palnád families.

During the Ándhra period the village administration also appears to have been improved. The inefficient village accountants of Kavaré or Balija caste (some of whom are still to be found in the Nellore District), probably originally introduced by the Cholas from the south, were replaced by the more efficient Niyogi Brahmins of the north. During this period and the rule of the Gajapatis of Kalinga and the Vijayanagar Rájas, who succeeded them, most of the irrigation works now existing, such as those at Cumbum, Owk, &c., were built, and the revenue was thereby increased. As a rule, the tanks were constructed by private persons, but in some cases, as in Cumbum, the State funds were also employed. During the Vijayanagar period, the country was parcelled out into numerous Nayankars or Jaghires among the relatives and dependants of the ruling princes, while lands not so alienated were farmed out for fixed sums with feudal conditions attached. These subordinate renters or chiefs, as well as the Imperial princes, made free grants of land for religious and charitable purposes. Most of the inscriptions, now found commemorating the grants of inams, relate to this period.

From several inscriptions, it appears that the system of revenue which obtained was that of money-rates for dry lands and division of produce for wet lands. The money-rates were charged at so many pagodas per túmu, the unit of measurement being a pole or gada of varying length, usually 16 yards. Several inscriptions refer to the regulation of land measure by local chiefs.

* Famine years.

The following taxes or cesses also seem to have been levied during the Hindu period:—Játi siddáyam or tax on headmen of castes, washerman, bégári, mádiga, ákulagutta or tax on betel; tax on oil-mills; tax on liquor; tax on spindles, looms, &c.; tax on dyers, lopali sunkam, (import duty) and velapali sunkam (export duty).

During the Muhammadan period the same system of revenue was continued, and the management was chiefly in the hands of Jagiredars or Poligars, who paid peshcush to Government and made special contracts with village renters or ryots without any fixed rates. They were, however, troublesome and irregular in their payment of the peshcush, so much so that on the British assumption of the country in 1800, Colonel Munro considered it necessary to resume their lands and fees assigning a monthly stipend for their maintenance.

The lands thus resumed were gradually surveyed and a system of field assessment was introduced, an annual settlement being made with each ryot. The ryotwari system was followed by a triennial and a decennial lease. But they all failed as the renters became impoverished and were thrown into jail for arrears. The rates of assessment were exorbitantly high. Colonel Munro himself, who introduced them, recommended a reduction of 25 per cent. in 1807, before his departure to England; but this recommendation was not carried out till, in 1821, immediately after his return as Governor of Madras, he ordered the rates to be reduced in anticipation of the sanction of the Home Government, 25 per cent. (Chaudáyi) on dry and wet lands and 33 per cent. (Tijáyi) on garden lands paying more than one Cantéroy pagoda or Rs. 2-14-8 per acre. These proposals met with passive resistance from the local officers, but Sir Thomas Munro insisted upon these modifications being carried out. But the alleviation thus given was not sufficient. Immense tracts of Government lands were left uncultivated, and the country, especially Márkápur, remained in a very poor condition, rendering collection of revenue generally difficult.

In 1854 all lands under new wells not within 50 (since reduced to 10) yards of a Government source of irrigation were exempted from additional assessment, but the customary abatement of 25 per cent. was withheld.

Notwithstanding the limit of 10 yards, lands under private wells were occasionally charged with additional assessment on the theory of percolation, though the distance was more than 10 yards from a Government source of irrigation.

In 1864 old well lands thrown out of cultivation were given at reduced rates of Rs. 1½ an acre, but advantage was not taken of the concession to any great extent.

In 1865 Government renounced their right to these old wells, and all well lands were assimilated with dry lands and charged with the highest dry rates of the village.

Under ruined tanks having wet or irrigated áyacut lands were

permitted to be occupied at Rs. 3 per acre, and these as well as the ruined tanks under which there was no áyacut were allowed to be restored by private parties free from additional charge. In 1854 new tanks were also allowed to be constructed by private parties at dry rates. Under these rules several tanks have been constructed or restored, chiefly in Márkápur.

With these modifications the old rates of assessment, whose number gradually increased to 233 in Cumbum and to 83 in Márkápur, ranging from As. 1-2 to Rs. 9-8-3, continued till 1877, when they were superseded by the new settlement which was conducted as follows :—

The villages were all divided into three groups, a tract of good land in eight villages in the middle of the Cumbum Taluk being placed in the first group. Forty-one villages in Cumbum and thirteen villages in the south-east corner of the Márkápur Taluk forming a stretch of cotton soil on either side of the Gundlakamma have been placed in the second group. The remaining villages, including the originally highly-rated lands of Velagalapáya, Gannepallé, &c., were placed in the third group. The reason for including these rich villages in the lowest class being that they are difficult of access or very feverish and suffer from the ravages of wild animals.

Jonna was taken as a standard crop for régada lands and half jonna and half korra for red lands.

Soils were classified and grain values ascertained as in Kurnool Proper. The outturn of jonna varied from 80 to 440 Madras measures an acre, and that of korra from 80 to 280. The commutation rates were then fixed with reference to the average Kurnool prices in the previous twenty years.

Similarly wet lands were divided into three groups with reference to the character of the irrigation works. Paddy was adopted as the standard crop, and consolidated rates were introduced, grain value varying from 300 to 1,300 Madras measures.

The rates arrived at by the above process are given below :—

Dry.				Wet.			
Class and sort.	First group.	Second group.	Third group.	Class and sort.	First group.	Second group.	Third group.
	RS. A.	RS. A.	RS. A.		RS. A.	RS. A.	RS. A.
II .. 1..	3 8	3 0	2 4	II .. 1 ..	9 8	8 8	7 8
II .. 2.. / III .. 1..	3 0	2 4	1 8	II .. 2 .. / IV .. 1 ..	8 8	7 8	6 8
III .. 2.. / IV .. 1..	2 4	1 8	1 0	III .. 1 .. / IV .. 2 ..	7 8	6 8	5 8
III .. 3.. / IV .. 2.. / V .. 1..	1 8	1 0	0 12	III .. 2 .. / IV .. 3 .. / VI .. 1 ..	6 8	5 8	4 8
VI .. 1..	1 8	1 4	1 0	VII .. 1 ..			

Dry.				Wet.			
Class and sort.	First group.	Second group.	Third group.	Class and sort.	First group.	Second group.	Third group.
	RS. A.	RS. A.	RS. A.		RS. A.	RS. A.	RS. A.
VI .. 2..	1 4	1 0	0 12	III .. 3 ..			
VII .. 1..				V .. 1 ..			
III .. 4..				VI .. 2 ..	5 8	4 8	3 8
IV .. 3..				VII .. 2 ..			
V .. 2..				VIII.. 1 ..			
VI .. 3..	1 0	0 12	0 8	III .. 4 ..			
VII .. 2..				V .. 2 ..			
VIII.. 1..				VI .. 3 ..	4 8	3 8	2 8
V .. 3..				VII .. 3 ..			
VII .. 3..	0 12	0 8	0 4	VIII.. 2 ..			
VIII.. 2..				V .. 3 ..	3 8	2 8	2 0
VIII.. 3..	0 8	0 4	0 4	VIII.. 3 ..			

Lands under dorvi wells were charged at wet rates, excepting the lands under the Gundlakamma, which being deep and erosive, the water-rate under its wells has lately been remitted.

The following abstract shows the revenue realized in Márkápur and Cumbum from 1800 to 1877, the year of the new settlement, and from that year to 1882:—

—	Years.	Cumbum.	Márkápur.
		RS.	RS.
Ryotwari system	1800 to 1807	1,49,455	1,13,174
Triennial lease	1808 to 1810	1,57,782	1,19,070
Decennial do.	1811 to 1820	1,64,520	1,25,227
Ryotwari system	1821 to 1830	1,34,777	1,10,064
Do. do.	1831 to 1840	1,20,272	78,448
Do. do.	1841 to 1850	1,41,410	97,901
Do. do.	1851 to 1855	1,44,642	99,204

From Fasli 1266 (A.D. 1856) to Fasli 1272 (A.D. 1862–63) we have no data showing the full amount of revenue realized, including Tírvajásti and Faslijásti.

—	Cumbum.	Márkápur.	—	Cumbum.	Márkápur.
	RS.	RS.		RS.	RS.
1863-64	1,44,156	77,445	1873-74	1,62,178	99,413
1864-65	1,42,429	81,051	1874-75	1,66,686	1,01,160
1865-66	1,41,841	64,937	1875-76	1,61,448	94,730
1866-67	1,47,244	68,272	1876-77	79,292	26,041
1867-68	1,40,783	73,034	1877-78	1,02,306	79,408
1868-69	1,32,893	73,715	1878-79	1,38,832	81,695
1869-70	1,45,879	79,168	1879-80	1,39,749	71,988
1870-71	1,44,916	83,356	1880-81	1,37,275	77,966
1871-72	1,39,728	82,817	1881-82	1,30,322	68,663
1872-73	1,39,328	75,788	1882-83	1,36,117	82,301

The early remarks regarding Cumbum Division apply equally to Koilkuntla, which was also part of the Cuddapah District. Sir Thomas

Munro's settlement there continued with little or no change till 1873, when the new rates were introduced.

Class and sort.		Dry.			Wet.	
		First class.	Second class.	Third class.	First class.	Second class.
		RS. A.	RS. A.	RS. A.	RS. A.	RS. A.
II	1	5 0	4 0	3 0	12 0	10 0
III	1	4 0	3 0	2 4	9 0	8 0
	2	3 0	2 0	1 8	7 0	6 0
	3	1 12	1 4	1 0	5 0	4 8
	4	0 12	0 8	0 8	3 0	2 8
IV	1	3 0	2 0	1 8	10 0	9 0
	2	1 12	1 4	1 0	8 0	7 0
	3	0 12	0 8	0 8	5 8	5 0
V	1	1 12	1 4	1 0	7 0	6 0
	2	0 12	0 8	0 8	5 0	4 8
	3	0 4	0 4	0 4	3 0	2 8
VI	1	1 12	1 8	1 4	8 0	7 0
	2	1 8	1 4	1 0	5 8	5 0
VII	1	1 8	1 4	1 0	7 0	6 0
	2	0 12	0 8	0 8	5 0	4 8
VIII	1	0 12	0 8	0 8	5 0	4 8
	2	0 4	0 4	0 4	3 0	2 8

The result of this revision was an increase of 11 per cent. In many cases the assessment was raised 50, or even 100 per cent. After a long discussion, the new rates were finally sanctioned, relief being given in the case of heavily-assessed lands by charging the increase by increments extending over five or ten years according as the increase was 50 or 100 per cent. over the original assessment. There is a large extent of régada land still unoccupied in this taluk, and the ryots ascribe it to the high rates of assessment.

The following abstract shows the progress of revenue from 1872-73, the year before the new settlement.

	Revenue. RS.
Fasli 1282 (A.D. 1872-73), the year before the new settlement	2,29,041
Fasli 1283 (A.D. 1873-74), the year of the new settlement	2,36,474
Fasli 1285 (A.D. 1875), the year before the famine	2,34,629
Fasli 1292 (A.D. 1882)	2,26,765

PATTIKONDA Taluk being on the high road between Hyderabad and the Southern Provinces, suffered very much from the struggles that took place in the latter part of the eighteenth century from its invasion by Haidar and Tipú, as well as the Mahrattas, and from the internal disturbances between the Poligars and the Jaghiredar of Adóni, so that when the country came under the British rule in 1800, a very large portion of the land had been left uncultivated. In 1802, the survey and assessment of the lands was commenced by Lieutenant-Colonel

Munro and brought to a close about the end of 1806. The triennial and decennial leases of villages were then given. But this having failed, the ryotwari system was introduced in 1822, modified by Chaudáyi (one-fourth) and Tijáyi (one-third) reductions already described.

The original rates of Sir Thomas Munro for Pattikonda were as follow :—

(1) Wet from Rs. 14-9-4 to Rs. 1-7-4 per acre.
(2) Dry from Rs. 7-7-0 to Rs. 0-1-2 per acre.
(3) Garden from Rs. 9-1-1 to Rs. 0-11-8 per acre.

These rates modified as above, with the exception of certain discretionary deductions termed Munásakammi made on special grounds in certain villages by the Collector, lasted until Fasli 1268 (A.D. 1858), when the scheme framed by Mr. Pelly was introduced. Mr. Pelly's arrangements were as follow :—

All dry rates were brought down to Rs. 3, whilst nothing paid less than 2 annas. In wet lands all above Rs. 11-8-0 were reduced to that rate and nothing assessed at less than a rupee. As regards garden lands Mr. Pelly arranged that nothing should pay more than Rs. 7-8-0 and nothing less than a rupee. Mr. Pelly's rates, modified by the rules of 1864 assimilating garden with dry rates, continued in force till 1872, when the new settlement was introduced. For the purpose of this settlement the villages were all grouped into three classes with reference to the nature of the régada soil and local or other special advantages, and the following rates of assessment sanctioned :—

Class or nature of soil.	Sort.	First-class villages (near the railway).		Second-class villages (near the Handri).		Third-class villages (near the hills).	
		Dry.	Wet.	Dry.	Wet.	Dry.	Wet.
Black Soil.		RS. A.	RS. A.	RS. A.	RS. A.	RS. A.	RS. A.
II	1	3 8	..	3 0	8 0	2 8	8 0
III	1	3 0	6 8	2 8	6 8	2 0	6 8
	2	1 12	5 8	1 8	5 8	1 4	5 8
	3	1 4	..	1 0	4 8	0 12	..
	4	0 8	..	0 8	3 0	0 8	..
IV	1	1 12	7 0	1 8	7 0	1 4	7 0
	2	1 4	6 0	1 0	6 0	0 12	6 0
	3	0 8	..	0 8	5 0	0 8	5 0
V	1	..	..	1 0	6 0	0 12	..
	2	..	..	0 8	4 8	0 8	..
	3	0 4	..	0 4	3 0	0 4	3 0
Red Soil.							
VI	1	1 4	..	1 4	6 0	1 4	6 0
	2	0 12	..	0 12	4 8	0 12	4 8
VII	1	1 0	5 0	1 0	5 0	1 0	5 0
	2	0 8	..	0 8	3 8	0 8	3 8
VIII	1	0 8	..	0 8	3 8	0 8	3 8
	2	0 4	..	0 4	2 8	0 4	2 8
Average assessment per acre of occupied area.	..	0 12 $\frac{5}{12}$	5 11	0 9 $\frac{5}{12}$	5 $\frac{1}{12}$ 0	Average for both classes.	

The result of this settlement was an increase of 14 per cent. in the revenue of the taluk. The following abstract shows the progress made from A.D. 1800, the year in which the country was ceded to Government :—

	Revenue. RS.
Fasli 1210 (A.D. 1800)	1,05,700
Fasli 1232 (A.D. 1822), the year in which Munro's amended system of ryotwari was introduced	1,67,262
Fasli 1268 (A.D. 1858), when the rates were reduced by Mr. Pelly..	1,50,490
Fasli 1281 (A.D. 1871), the year before the introduction of the new settlement	1,97,452
Fasli 1282 (A.D. 1872), the year of the new settlement	2,20,967
Fasli 1283 (A.D. 1873), the year following that of the new settlement	2,27,400
Fasli 1285 (A.D. 1875), the year before the famine	2,29,077
Fasli 1292 (A.D. 1882)	1,64,161

Section III—Inam Lands.

It has been already stated that a large extent of lands was assigned by former rulers free of rent for religious or charitable purposes, or for the performance of village service, or for the construction and maintenance of water-works, called Dasabandam. In the time of the Nabob Alif Khán Bahádur, some inams were resumed and a heavy quit-rent was imposed on others. In the time of Munauwar Khán Bahádur this quit-rent was largely remitted, but in the reign of Russul Khán Bahádur, the last Nabob, an inquiry was again made and a tax called Patti imposed.

In 1860, the Inam Commission extended its inquiry to this district. No less than 884,867 acres were found occupied as inam. The religious inams belonging to temples and mosques were continued subject only to the performance of the service for which they were originally granted. Of the personal or subsistence grants 9,077 acres were continued on original terms subject to resumption on failure of lineal heirs, and 875,790 acres were enfranchised at rates of quit-rent, varying from one-eighth to half of the ordinary assessment. Subsequently, service inams of reddies (heads of villages), curnams (village accountants), revenue and police peons (village watchmen), who did State service were compulsorily enfranchised at five-eighths in the rupee of the assessment, monthly cash payments being introduced as remuneration for their services. It is to be regretted that the inams of Málás or Bégáris and Mádigas were also enfranchised, as the villages were thereby deprived of their menial services as toties or scavengers and as shoemakers, &c.

The quit-rent thus imposed was in many cases high, and the land-cess subsequently added rendered the burden still more heavy, so much so that a large portion of the enfranchised inams has been either relinquished by the holders or sold and bought in by Government for arrears of revenue. In several cases the quit-rent was found to be more than the new rates of assessment, and some of the Inamdars, especially service Inamdars, have converted their inam titles into ordinary pattas, while others retain them only in the vain expectation that the old system of village establishment will be reverted to at a future day. There are 89 inam or shrotriem villages yielding a quit-rent of Rs. 10,696.

Section IV—Revenue.

In Fasli 1250 (A.D. 1840), the year after the assumption, the revenue from all sources amounted to Rs. 8,59,145-15-4, as given below:—

	RS.	A.	P.
Land revenue	7,17,526	13	11
Moturphá	30,264	12	3
Sáyer	41,467	1	9
Abkári	55,826	15	5
Other extra items	14,060	4	1

Sáyer and Moturphá have since been abolished, and the following abstract shows the revenue for Fasli 1292 (1882-83):—

	RS.
Land revenue in Kurnool Proper	6,74,494
Do. in other taluks	6,09,344
Abkári in Kurnool Proper	1,10,470
Do. in other taluks	56,540
Stamps	97,025
Assessed taxes	25,401
Other items	..

The abkári revenue is derived from the sale of arrack, toddy and other fermented liquors.

Arrack is chiefly extracted from tumma bark, but numerous other ingredients are added in its manufacture.

Up to Fasli 1287 (1877), the arrack revenue was farmed by taluks. In Fasli 1288, the excise system was tried in the six taluks to the west of the Nallamalas and the contract was given for Rs. 81,000 a year, but the system failed and a large balance had to be remitted. From Fasli 1291 the farming system has been resumed, the number of stills being restricted to four or five in each taluk, and the rent for Fasli 1292 (1882-83) amounted to Rs. 73,100 and for current Fasli 1294 to Rs. 1,33,000 for the above taluks.

Toddy is chiefly drawn from date trees. Of late, owing to the restrictions placed on the manufacture of arrack, the demand for toddy has greatly increased. But the rules for preventing the sale of liquor

for grain or other produce are very seldom obeyed, so that the ryot classes now indulge in drinking liquors more than they used to do before.

The toddy revenue, including the arrack rent of Cumbum and Márkápur, for Fasli 1292 amounts to Rs. 93,910 and for Fasli 1294 to about two lakhs.

SECTION V—POLIGARS.

The following account of the Poligars of this District is taken from Sir Thomas Munro's memorandum of the Poligars of the Ceded Districts :—

No. 5, KÓTAKONDA (PATTIKONDA TALUK)—*Chinnamma and Timmana.*—Permapa Nair, the ancestor, was talliar of the village of Gonagandla in Canoul (Kurnool). On the fall of Bijanagar Government, he collected 500 men and went to Golkonda, where he was employed many years, and afterwards obtained the Káweli of the districts of Ádóni, Canoul (Kurnool), Gadwal, Rachore, and Mudgal, and served with 500 men. The rate of Kaweli was one per cent. on the Circar revenue, and one crore of grain from each village. One of his descendants, Mudapa Nair, served under Arangzib and procured from him a confirmation of the Káweli and the districts of Kótakonda and Kappatrállá estimated at kámul Cantéroy pagodas 15,443, for a rent of Cantéroy pagodas 13,325 and the service of 500 men. Asaf-Ja continued the districts to the Poligar on the same terms as before. A partition, at this time, took place between two branches of the family, the one getting Kótakonda and the other Kappatrállá. In June 1770, Bassalat Jang being unable to enforce the payment of their peshcush, called in Haidar, who reduced their forts and delivered them to him. The Poligars escaped, but the two brothers, Madapa and Permapa of Kótakonda, waited on Haidar in 1773, who gave them some inams in Gooty, where Madapa died. Permapa accompanied him to the Carnatic and was appointed one of the Killadars of Arcot, in which situation he died. His mother, who had remained in Ádóni, obtained in 1777 from Bassalat Jang the Circar village of Hulgura in jaghire. It was taken from her in 1788, when Mahabat Jang gave her Kotakonda in rent for Cantéroy pagodas 13,000; on her death the following year the widows of her two sons, Madapa and Permapa, rented it till 1796, when it was placed under the Circar Amildars, and Hulgura was again given to the widows for their maintenance. Its kámul rent is Cantéroy pagodas 365. Its present rent is Cantéroy pagodas 536. But I have resumed it, and the widows now receive a pension from the rent of Cantéroy pagodas 600. They have also inams producing about Cantéroy pagodas 78 more.

No. 6, KAPPATRÁLLÁ—*Sitamma and Chinnamma.*—When the district was reduced by Haidar, as mentioned in No. 5, the Poligar, Chota Madapa, then a boy, escaped, but being brought back by his relations in 1777, Bassalat Jang gave him the two villages of Rajulamandagiri and

Kannuka for his maintenance, and both Kótakonda and Kappatrállá continued under the charge of Amildars till 1788, when Mahabat Jang gave Kappatrállá in rent to Madapa for Cantéroy pagodas 6,500. Madapa Nair died in 1790, leaving two widows, one of whom was with child of Gopal Nair, who died in 1799. On Madapa's death, the widows were allowed a pension of Rs. 100 each, but Kappatrállá continued to be rented in the name of Gopal Nair by his uncle, Kishna Nair of Pandikoná, till 1796, when it was given over to the Circar Amildars. In 1798, both Kappatrállá and Kótakonda were rented by Mansur-ul-daulah to one Sámbayya and Lall Muni, Poligar of Pandikoná, who withheld his rent in 1799. Kappatrállá which he had fortified himself was taken, but he escaped to Canoul (Kurnool), from whence he returned after getting cowle and was restored to the management of the districts on agreeing to pay up all arrears and a Nuzzar of Rs. 12,000. Both districts are now placed under Amildars, and the widows receive their old pension of Rs. 100 each.

No. 7, Dudékonda—*Permal Nair.*—Under the Bijanagar Government Mallapa Nair was Káwelgar of Dudékonda and Pandikoná; he had two sons, to one of whom, Rama Nair, he left Pandikoná, and to the other, Pápá Nair, Dudékonda. Both of them rented their districts. Pápá Nair was rated by the kámul at Cantéroy pagodas 1,127, for which he paid Cantéroy pagodas 325 and served with 200 peons. The service was remitted by Asaf-Ja and the peshcush raised to Cantéroy pagodas 1,024, at which standard it has ever since remained; but as the Káweli is now stopped, and the district yields only Cantéroy pagodas 923, a sum of Cantéroy pagodas 450 is allotted for the maintenance of the Poligar, and he is to pay the balance to Government. (Present allowance is Rs. 43-1-2.)

No. 8, Pandikoná—*Lall Muni.*—This Poligar, as mentioned above, is the same family as No. 7; his ancestor, Rama Nair, held this district, kámul Cantéroy pagodas 1,135, under the Bijanagar Government for a rent of Cantéroy pagodas 162 and the service of 100 peons. The service was remitted and the peshcush raised by Asaf-Ja to Cantéroy pagodas 300, at which sum it has ever since continued. The Poligar now receives Cantéroy pagodas 481 from the rent of his district and pays the rest to the Amildar. (Present pension is Rs. 94-12-8.)

No. 9, Dévanakonda—*Rahman Naigue.*—The ancestor served under the Bijapúr Government with 100 peons and held Dévanakonda for a peshcush of Cantéroy pagodas 812-5. His son having been engaged in some disturbances under Násir Jang was taken and circumcised. Three of his villages were resumed, and the remaining three given to him for a peshcush of Cantéroy pagodas 812. Bassalat Jang restored two of the villages and fixed the rent of the five at Cantéroy pagodas 1,527-5. He rebelled in 1768, was taken and kept in prison till 1786, when he was released, and his five villages restored to him at the old rent by Mahabat Jang; he died in 1795. The present Poligar, Husain Naigue, is only fourteen years of age; he receives Cantéroy

pagodas 234 for his maintenance, and the villages are under the management of the potails.

No. 10, BASWÁPUR—*Nandi Keshoo Naigue.*—Pápá Nair, the ancestor of the Poligars of Baswápur, Pullalcheruvu and Bollupalli, served under the Bijanagar rayals with 450 peons, and obtained the district of Dornal in jaghire for this payment, of which the rayal valuation was Madras pagodas 8,779-11. On the conquest of the country by the Hyderabad kings, he was allowed to retain his jaghire on condition of serving with 600 peons. But the kámul which was then fixed was only Madras pagodas 6,625-6, about one-fourth below the Bijanagar assessment, which was probably owing to the ravages of the war. In 1700 the service was reduced by Arangzib's officer to 300 men and a peshcush imposed of Cantéroy pagodas 2,275. About the year 1712, the pollam was divided among the three different branches of the family, and in 1709, Baswápur and Bollupalli were annexed to Canoul, while Pullalcheruvu remained under Cuddapah. The Baswápur division consisted of 6 villages, kámul rent Cantéroy pagodas 3,861, for which the Poligar paid a peshcush of Cantéroy pagodas 1,400. The Poligar, Rangapa Nair, who died in 1774, left three sons, but the pollam was seized by his brother, Kondapa Nair, who was soon after removed, and another brother, Ramapa Nair, appointed by the Nabob on his agreeing to raise the peshcush to Cantéroy pagodas 2,100; he was, however, driven out in 1784 by Típú Sultán, who took and hanged Madapa Nair, one of the sons of Rangapa Nair. Another of the sons, Mundakishu Nair, the present Poligar, made his escape, but returned and was restored by the Nizam's officers in 1791 on condition of paying the former peshcush, Cantéroy pagodas 2,100. He agreed last year to pay an addition of Rs. 1,000, but refused to come to the cutcherry. But as he not only failed in his payments, but persisted in his refusal to come in, he was expelled and his district resumed in January last.

No. 11, PULLALCHERUVU—*Jelli Divakar Nair.*—The Poligar is descended from Pápá Nair, mentioned in No. 10. About the year 1719, the Pullalcheruvu Poligar, who had only 6 villages, obtained 49 more in rent. The kámul of the whole together was Cantéroy pagodas 4,706, for which he paid only Cantéroy pagodas 1,855, probably on account of their desolate condition, and the service of peons was also discontinued. About the year 1729, 45 of the villages were by a royal sunnud given in jaghire to Akbar Khán and Shér Jeman Khán, and for the remaining 8 he paid a peshcush of Madras pagodas 402½. He rented the jaghires, but withheld the rent after 1739, in which he was encouraged by the Nabob of Cuddapah, to whom he again paid the former peshcush of Cantéroy pagodas 1,855. In 1779, the present Poligar was expelled by Haidar, and fled to the Carnatic. He returned and took possession of his district in 1791, and he also obtained 16 additional villages in rent from the Nizam's officers, making altogether 71 villages, rated by Típú's assessment at Cantéroy pagodas 17,833, for

which he only paid Cantéroy pagodas 4,037. On the transfer of the country to the Company, the 16 new villages were resumed, and a trifling increase made to the peshcush of the old ones. As he, however, refused to come in last year to the cutcherry, and not only refused to come in the present year, but sent parties of peons and collected above half the rent of resumed villages, he has been expelled, and is now among the hills with a party of his followers. He made an incursion in January last and plundered 2 villages and the Amildar's treasury. (The family has since been pensioned. The present monthly allowance is Rs. 63).

No. 12, Bollupalli—*Jelli Baswapa Nair.*—This Poligar is a descendant of Pápá Nair, mentioned in No. 10; and when the inheritance was divided about 1712, his ancestors obtained for their share 13 of the old villages, and one new one, given by the Cuddapah Nabob. The kámul of the whole was Cantéroy pagodas 3,791, for which they paid a peshcush of Cantéroy pagodas 1,750. No other change happened till 1779, when the father of the present Poligar was driven out by Haidar. The son recovered his district in 1791, and at the same time got 11 additional villages from the Nizam's managers. The whole were valued by Típú's assessment at Cantéroy pagodas 7,042, for which he paid peshcush Cantéroy pagodas 1,905, and Nuzzar Cantéroy pagodas 780, total Cantéroy pagodas 2,665. The Nuzzar is usually an annual payment, but frequently withheld when Government is weak. Baswapa Nair accordingly appears to have paid it very irregularly under the late Government.

When the country was ceded to the Company, new villages were resumed, and a small addition was made to his peshcush; but as he persisted both in the last and present years in refusing to come to the cutcherry, it became necessary to expel him. He fled with a few followers into the Canoul District, but was taken by a detachment in January last owing chiefly to the exertions of Mr. Graeme, the Collector of Cumbum. (The family now draw a monthly pension of Rs. 78-7-0.)

No. 13, Syayapanyni—*Séshachalapati Naigue.*—The ancestor served the Bijanagar Rájas with 500 peons, for the pay of which 18 villages in Badvél and Pórumámilla, amounting to kámul rent Cantéroy pagodas 5,699, were assigned to him in 1436. The family held the same villages after the conquest of the country by the Hyderabad kings, paying peshcush Cantéroy pagodas 1,522 and serving with 300 peons. Arangzib raised the peshcush to 2,100 pagodas. The Nabobs of Cuddapah gave them 38 additional villages, making the total 56 villages, kámul rent Cantéroy pagodas 13,992, for a—

	RS.
Peshcush of	7,950
Nuzzar	3,000
Durbar khirch or fees	3,500
	14,450 rupees,

or Cantéroy pagodas 5,057. The whole were resumed in 1779 by Haidar; but the Poligar being a man of a quiet disposition was suffered to rent them for Cantéroy pagodas 3,892, which, as 28 of them had been waste for many years, was their full value at the time. He held them at the same rate under the Sultan, and in 1791, the Nizam's officers gave him 5 new villages, and raised his peshcush to 3,988. I continued to him the whole 56 villages at peshcush Cantéroy pagodas 2,571, but as he had anticipated a great part of his rents to pay military peons to protect him against Baswapa Nair of Bollupalli, who had seized several of his villages, there was a balance against him at his death of Cantéroy pagodas 1,242. His son now receives an allowance from the rent of Cantéroy pagodas 850.

No. 14, *Rawúr Suba Nair Marrivemulu.*—In the time of Arangzib, the ancestor obtained 13 villages in rent valued by the kámul at Cantéroy pagodas 3,127, for which he paid the full rent, but was afterwards allowed a reduction for waste; and either for this cause or other, the rent under the Cuddapah Nabobs was reduced to Cantéroy pagodas 803. In 1779, Haidar raised the rent to Cantéroy pagodas 1,206, at which rate the Poligar, never having joined in any disturbances, was allowed to hold his villages under Típú also. In 1791, the Nizam's officers reduced the rent to the old standard Cantéroy pagodas 803. Two of his villages being waste are resumed. He receives Cantéroy pagodas 118 from the produce of the others as a pension and pays the balance of rent to Government. (A collateral scion of the family now draws Rs. 5-12-0 a month.)

No. 15, CHÁPALAMADUGU—*Bódi Mallana.*—The family rented 7 villages in the time of the Hyderabad kings at the full kámul rent of Cantéroy pagodas 357. Under Arangzib, they paid only Cantéroy pagodas 65, but maintained 50 peons. In 1719, the Cuddapah Nabob remitted the service and raised the rent to Cantéroy pagodas 300, which was raised by Haidar to Cantéroy pagodas 373. The Poligar held his pálem privately under the Sultán's Government; and in 1792, the Nizam's officers gave him an additional village, which, together with the old ones, amounted to kámul Cantéroy pagodas 396 for Cantéroy pagodas 284. The new village is now resumed, as well as one of the old ones which is waste. He is allowed Cantéroy pagodas 50 and pays the balance of the rent to the Amildar. (The present pension is Rs. 26 a month.)

No. 16, *Venkatádri Pálem Body Virana.*—This Poligar and No. 15 are descended from the same ancestor, who, besides the 7 villages mentioned above, rented also 18 under the Hyderabad kings at the full kámul rent, Cantéroy pagodas 4,468, which went to this branch in the time of Arangzib, to whom they paid Cantéroy pagodas 650. The balance was remitted for the support of 300 peons.

The service was afterwards remitted altogether. The Poligar fled when Haidar reduced the country, but he returned privately, and rented his villages for Cantéroy pagodas 1,137 till the end of Típú's Govern-

ment. The rent was lowered under the Nizam to Cantéroy pagodas 1,014. Seven of his villages being waste are now resumed. He is allowed Cantéroy pagodas 100 and pays the balance of rent to the Amildár. (The present Poligar gets Rs. 24-4-10 a month.)

No. 17, WURLAGUNTA—*Antapa Nair, Pullalacheruvu in Márkápur.*—In 1642, the ancestor, for some services, obtained a jaghire of 7 villages kámul, Cantéroy pagodas 452, for which he was afterwards obliged to maintain 50 peons. The Nabobs of Cuddapah remitted the service and fixed the rent at Cantéroy pagodas 183. The villages were resumed by Haidar, and rented privately by the Poligar for Cantéroy pagodas 281, until they were made over to the Nizam, when the rent was again lowered to Cantéroy pagodas 183. Three of the villages being waste are now resumed. He is allowed Cantéroy pagodas 36, and pays the balance of rent to the Amildár. (The family is paid Rs. 17 a month.)

No. 18, NALLAGATLA—*Venkatnarsu.*—The ancestor served under the Bijanagar rayal with 200 peons. On the decline of their power he seized 9 villages, but was expelled by the Hyderabad kings and Arangzib; one of his descendants rented the same 9 villages kámul 2,763, for rent Cantéroy pagodas 325 and the service of 100 peons.

The Cuddapah Nabobs remitted the service, and on account of waste the rent was only raised to Cantéroy pagodas 543. The Poligar fled when the country fell under Haidar, but he returned, and rented his villages privately for Cantéroy pagodas 628 till 1791, when the Nizam's servants lowered the rent to Cantéroy pagodas 478. He is now allowed Cantéroy pagodas 50 and pays the balance of the rent to the Amildár. (The present representative is a widow; she gets Rs. 17-4-11 per month.)

No. 22, KOILKUNTLA—*Nosam Narsima Reddy.*—The ancestors of this family were, under the Bijanagar Government, principal Potails of Chenchumalla, and Désmúks of Cumbum, and kept up a body of 2,000 peons, for whose subsistence they were allowed 26,000 Cantéroy pagodas, in part of which they had an assignment of 54 villages, valued at kámul rent Cantéroy pagodas 10,530. On the decline of Bijanagar power they seized the assigned villages, but being reduced by the Qutb Sháhi Princes of Hyderabad, two years after they were permitted to hold their possessions at a peshcush of Cantéroy pagodas 7,800. They also continued to serve with 200 peons, which, however, were paid by tunka, and not by an assignment of villages. About the year 1709 the head of the family, Gopal Reddy, and his brother Kishna Reddy, were deprived of some of their old villages, but as they had rendered some service to Dual (Dáúd) Khán, obtained some additional villages, which with what remained of the last amounted to the kámul rent of Cantéroy pagodas 26,706, for which they were to pay peshcush Cantéroy pagodas 12,229 and serve with 2,600 peons; but the elder brother had other revenues besides what arose from these villages, for he had the Haville and Désmúki of certain districts in Cumbum, for which he received 10½ per cent. on the Circar revenue. It was at

this period that he obtained the office of Káwelgar, and some accounts say that his office of Désmúki was not of an older date.

About the year 1712 the service of peons was remitted, 24 villages were taken from him and 15 given in return, making a total of 44 villages, kámul rent Cantéroy pagodas 28,343, in his possession, and his peshcush was raised to Cantéroy pagodas 29,750, of which the detail is as follows:—

	RS.
Peshcush	80,000
Bibi Nuzzar (annual) to the Begum of the Cuddapah Nabob	2,000
Darbar khirch annual fees to the cutcherry ..	5,000
	87,000

equal to Cantéroy pagodas 29,750.

In 1756 the Nabob of Cuddapah was obliged to surrender his country to the merchants. He entered this peshcush at only Rs. 44,000 for the purpose of undervaluing his own share, but he collected the full amount.

In 1776, Haidar took possession of the zemindary, and sent the widow of the late Poligar, by whom it was then engaged, to Seringapatam. He left her Vakil in charge of the district with an agent of his own to receive the peshcush. She accompanied him to the Carnatic in 1780, and died the year following at Kumbakónam, when the zemindary was resumed. Komar Venkat Ramana, the son of Nárain Reddy of Upalúr, whom she had adopted, died a few years after her.

Jayaram Reddy, the nearest relation but three or four removes from Ranga Nair, fled to the Carnatic. In 1791, he was appointed to the zemindary by the Nizam's officers for an annual peshcush of 80,000 rupees; he, however, pretended that he could not pay more than 45,000, and during the five years he held the zemindary, he paid either the one or the other of these sums, according as the military force in his neighbourhood was strong or weak.

In 1795 he died and was succeeded by his son Narsimá Reddy, who was still more irregular, for he never in any one year discharged his peshcush without compulsion.

In 1207 and 1208 (1792-93 A.D.), Assad Alí Khán having a strong detachment under his command, compelled him to pay Rs. 75,000 in each year. In 1209 he again withheld his peshcush, but being reduced by the assistance of a party of troops furnished by Mír Aálim, he agreed to pay the following sums:—

	RS.
Net peshcush of Nosam	45,000
Mír Aálim increase	37,500
	82,500
Darbar khirch Nuzzar	5,625
	88,125

	RS.
He paid however only	37,000
Leaving a balance of	51,125

As Chandu Lall, the Nizam's Naib, saw no hopes of collecting this money but by force, he marched against Nosam Reddy and was besieging him in November 1800, when an Amildár sent by me arrived in camp, in consequence of which hostilities ceased, without any part of the balance being discharged. I made no demand on Narsimá Reddy for any part of it, because I knew that his expenses for military peons had been so great, that, whatever was collected from him on account of balances would occasion a corresponding deficiency in his current peshcush. His peshcush for the Fasli year 1210 was fixed at Rs. 45,000, to be paid in three kists; but as he did not pay the first till after the last had become due, and as there was not the smallest probability of his paying the rest, it became necessary to deprive him of the management of the district as the only way of securing a future revenue. He was surprised and made prisoner by General Campbell in June last and now receives 10 per cent. of the net revenues of his district by order of Government. The last incumbent having died without issue, the pension has been resumed and a portion of it continued to collateral female relatives. (The family is now extinct.)

No. 24, *Owk Ramkishna Raj.*—The predecessors of the Poligar were servants of the Bijanagar Government, from which they obtained a jaghire in 1450 of kámul rent Cantéroy pagodas 10,514 in the district of Yádaki. When the country fell under the dominion of the Kings of Hyderabad, the jaghire was continued, and an assignment of 33 additional villages was made to the Poligar for the service of 1,800 men. Under Arangzib the jaghire was resumed, but with other districts, estimated altogether at Madras pagodas 27,682, was rented to the Poligars, on account of Paymáli at 20,000 rupees, and Owk, rated at Madras pagodas 10,258, was assigned to him for the service of 1,000 peons. In 1712 he went to Delhi and on paying Rs. 50,000 got his service remitted. In 1719 Yargui (Yádaki) was taken from him, and the peshcush of the remaining districts raised to Rs. 45,000. In 1778 the Poligar submitted to Haidar, who deprived him of part of his districts and fixed the peshcush of the remainder at Cantéroy pagodas 10,500, which was nearly the full value at the time. He carried him in 1780 into the Carnatic, where he died. The peshcush continued for three years after to be paid by his Vakil, but the district being resumed by Típú, the present Poligar, Ramkishna Raj, then a minor, fled to Solapúr. He returned in 1792 and was reinstated in his old districts for a peshcush of Rs. 45,000, but was turned out in 1796 for not paying punctually. In 1798 he was again permitted to rent a small district, Mettúr, valued by Típú's rental at Cantéroy pagodas 5,843, for a peshcush of 2,485 Cantéroy pagodas, but as he had considerable

influence and was collecting followers, I have removed him in order that he may be pensioned. The last incumbent having died without male issue the pension has been resumed. (A scion of the family is the present Reddy of Owk.)

No. 25, KOILKUNTLA—*Hannamunt and Narspoor.*—The founder of this family was one Krishnam Reddy, Potail of Narsapúr, who on the decline of the Bijanagar empire withheld his rents and forfeited his village. He submitted to the Hyderabad princes, by whom he was allowed to retain the district he had seized, rated at kámal Cantéroy pagodas 13,734-4-13½, for peshcush 2,100 Cantéroy pagodas and the service of 500 peons. In 1643 the succession devolving on a minor, the district was resumed and a pension of Rs. 300 monthly settled on the family. In 1708 Malla Reddy, the heir, was restored by the Mogul Fouzdar Dáúd Khán on condition of paying a peshcush of Rs. 13,000 and serving with 500 peons. The Nabob of Cuddapah a few years afterwards remitted the service and raised the peshcush to Rs. 25,000, and in 1756 to Cantéroy pagodas 9,625. In 1779 Haidar seized the district and fixed the

	RS.
Peshcush	24,000
Darbar khirch	3,500
	27,500

He carried the Poligar into the Carnatic next year, where he served with 500 men paid by the Circar, but dying in 1781, his district was held by his son Búchi Reddy till 1784, when he was expelled. He died in exile, leaving two widows, who were restored in 1790 by the Nizam's officers for a peshcush of Rs. 24,000. One of the widows dying in 1794, Narsapúr, her share, was resumed and rented to a Patán who found it necessary to let Venkatáchelapaty Reddy, a distant relation of the Poligar, manage under him. The other widow, Akkama, kept possession of Hanumatgundam, her share, till 1796, when she was expelled. In 1799, she returned from Kálahasti, to which place she had fled, and rented Hanumatgundam for Rs. 19,000; she also agreed to pay 31,000 for that district and Narsapúr on condition that the Nizam's officers should drive out Venkatáchelapaty; but they were unable to do this and both districts were completely desolated in the struggle. Venkatáchelapaty having no right to the succession, has been expelled by the Company's troops; and Akkama, the widow, has been deprived of the management of her district in order that she may be pensioned.

Singapatam and Kaluvadda.—This is a branch of the Nosam family from which it separated in 1644, when Malla Reddy received 11 villages kámul Cantéroy pagodas 8,607 to maintain 300 peons. Under Arangzib a peshcush was imposed of Cantéroy pagodas 2,336 and the service raised to 500 peons. The Nabobs of Cuddapah in 1719 discontinued the peons and augmented the peshcush to Cantéroy pagodas 9,100, at which rate it remained till 1778, when Haidar reduced the Poligar, but

settled the peshcush as before. He carried him into the Carnatic, where he died in 1781, when the district was resumed. The son was reinstated by the Nizam's officers in 1791 in all his villages but one, for a peshcush of Cantéroy pagodas 7,000, which he never paid regularly. I resumed his russums and inams, and settled his peshcush last year at Cantéroy pagodas 5,400. He paid none of his kists at the stipulated periods, and in July last, after confining two of the Amildár's peons who had been sent to demand payment, he fled with a balance against him of Cantéroy pagodas 1,141, and his district has in consequence been resumed.

No. 27, *Bodemmanúr*.—The Poligars of this village were a branch of the Hanumatgundam family No. 25, and after their separation from it about the middle of the seventeenth century, they held the village rated at kámul rent 697 Cantéroy pagodas to maintain 50 peons. Under Arangzib they obtained four additional villages, making with the former one total kámul rent Cantéroy pagodas 4,662, assessed with a peshcush of Cantéroy pagodas 1,837 and the services of 300 peons. The new villages were resumed in 1729 by the Nabob of Cuddapah and the peshcush of the original one was fixed at Cantéroy pagodas 175, which was raised in 1756 to Cantéroy pagodas 350. In 1778, Haidar expelled the Poligar, Erra Timmah Reddy, who soon after died leaving no heirs; his widow Buchama was restored by the Nizam's officers in 1792 and paid a peshcush of Rs. 1,200; but she was deprived of the village in 1796, and received some small inams in land for her maintenance which she still enjoys. She has an adopted son who has, however, no right to the inheritance.

No. 29, *Mutiálpád*.—Ranganáyadu, Káwelgar of Mutiálpád, served under the Bijanagar Rájas with 700 peons and seized that district, of which the kámul is Cantéroy pagodas 4,854, on the fall of the empire, and was permitted to hold it by the Kings of Hyderabad, for peshcush of Rs. 1,500 and the service of 200 peons. The district was resumed under Arangzib, but the Poligars still enjoyed the Káweli russums. The Nabob of Cuddapah restored it for a peshcush of Rs. 2,200, which was afterwards raised to Rs. 3,000. In 1778 he was expelled by Haidar, but by remaining in the neighbouring Nallamala hills, he was enabled to collect the Káweli; and Típú's Amildárs, as the only means of stopping his depredations, allowed him to hold Mutiálpád privately under them for Rs. 4,000; he held it openly under the Nizam's officers for peshcush Rs. 5,000. In Fasli 1202 he died, and was succeeded by his son Ragonat Nair, who dying in 1210 without issue, was succeeded by his uncle, Narsimá Nair, a man of 60, without children. The rents of the district are now fixed by the Amildár; but the Poligar receives Cantéroy pagodas 800 from the amount. (The family is now extinct.)

No. 30, *Whurapúr, Kagpat Reddy*.—Viswapal Reddy, under the Bijanagar Government, was Potail of Rácherlá. On the conquest of the country by the Mussalmans, he obtained Whurapúr and some other

villages in rent, and was allowed a remission in the rent of Cantéroy pagodas 2,600 for the pay of 200 peons, who served under the command of his brother. Under Arangzib, the pay was reduced to Cantéroy pagodas 1,554. The Nabobs of Cuddapah remitted the service and raised the peshcush to Cantéroy pagodas 3,920, but lowered in 1756 to Cantéroy pagodas 3,850. A few years before Haidar's invasion, Sunki Reddy, the Poligar, had rebelled and been expelled, and returned several times. He was taken by Haidar and carried off, but released, and returned and lived privately in his own district, where he died in 1782. Having no children, his cousin, Kisna Reddy, seized the district in 1790, and died in 1792; his peshcush was Cantéroy pagodas 3,500, but that of his successor was raised to Cantéroy pagodas 4,550. I have resumed Rácherlá, leaving him only Whurapúr, from the rent of which, fixed by the Amildár, he receives a pension of Cantéroy pagodas 850. (This family is reported to reside in Korrapuru in Cuddapah District.)

No. 33, *Pyápali Kondal Nair*.—The ancestor of the family was raised by the Bijanagar Rájas to the command of 10,000 peons for seizing the Chingleput Poligar, who had rebelled. The district of Pyápali, kámul rent Cantéroy pagodas 23,400, was assigned in lieu of the pay of two months; the rest was disbursed from the treasury. The Hyderabad kings continued the jaghire for the services of 1,500 peons and 100 horse; Arangzib fixed the service at 800 peons and imposed a peshcush of Rs. 20,000. The Cuddapah Nabob resumed 7 villages, leaving the Poligar 37, amounting to kámul Cantéroy pagodas 18,453, and in reward for his enabling him to take Ganjikotá (Gandikota) by treachery from its Poligar Tomesan (Timmásani) Nair, remitted his service and lowered his peshcush to Rs. 12,000.

In 1767 the Poligar, Venkatapati Nair, not complying with some demands made upon him by Murari Rau, was removed and his brother Rangapa Nair appointed; but he also being unable to pay the sums required was dispossessed, and both brothers fled to Surapúr. In 1774 Haidar entertained Rangapa Nair with a party of peons to garrison Pyápali, but the Poligar dying next year, the district was resumed. His son Venkatapati enjoyed some russums and was employed in Gooty with a party of 300 peons upon a monthly allowance of 25 pagodas for himself. In 1785 he was carried to Seringapatam by Típú, his men disbanded, and himself murdered. In 1791 his son seized the district, but fled again at the peace next year. In 1799 he returned, and rented two villages at their full value under the Nizam's officers, but he was allowed to collect russums and to enjoy some small inams in lands. I have taken the villages out of his hands and left his inam lands for the present. (The family was afterwards allowed a monthly pension of Rs. 73-13-3, which is still continued.)

No. 34, *Maddikera Mallikarjuna Nair* (*Mullikanin Nair*).—The founder of the family enjoyed 3 villages of the kámul rent of Cantéroy pagodas 2,277 in jaghire under the Bijanagar Government. The

jaghire was continued by the Kings of Hyderabad on condition of his maintaining 130 peons. Under Arangzib the Poligar obtained the 7 villages of Maddikera in addition to the former, making a total kámul rent of Cantéroy pagodas 17,505 to pay the peshcush of Rs. 9,000 and maintain 300 peons. In 1712 his district was transferred to Ádóni and resumed; but 7 of the old villages with the addition of 2 new ones were restored in 1719 for a peshcush of Rs. 30,000. In 1766 Murari Rau exacted a chout in addition of Rs. 7,000. In 1774, Haidar resumed the district and granted the Poligar an annual allowance of 500 Cantéroy pagodas and some russums; but in 1785, Típú confined him in Gooty and hanged him in 1789 because his brother had escaped. The brother seized Maddikera during the war in 1790, but was expelled at the peace; he returned again in 1799 and was put in possession of Maddikera for a peshcush of Cantéroy pagodas 6,412. But I have thought it advisable to remove him in order that he may be pensioned. (The family now draw a pension of Rs. 66-11-6 a month.)

CHAPTER IV.

IRRIGATION.

SECTION I.—IRRIGATION WORKS OF THE DISTRICT.

THE irrigation works of the district consist of—

(1.) Tanks or reservoirs made by throwing bunds across rivulets or streams.

(2.) Spring and river channels.

(3.) Wells, including doruvu wells on river banks, and

(4.) The Irrigation Company's canal.

There are 392 tanks, most of which lie in the hilly taluks of Cumbum, Márkápur and Pattikonda, irrigating 43,555 acres, which gives on an average 111 acres to each tank. Of these, 62 are not repaired by Government, though a wet revenue is derived from them. The general magnitude of the tanks may be known from the following table:—

Tanks irrigating less than		25	acres	111
Do.	do.	50	do.	70
Do.	do.	75	do.	43
Do.	do.	100	do.	35
Do.	do.	200	do.	85
Do.	do.	300	do.	20
Do.	do.	400	do.	17
Do.	do.	500	do.	5
Do.	do.	600	do.	2
Do.	do.	700	do.	1
Do.	upwards of	700	do.	3

These tanks were almost all built during the Hindu period, generally by private parties, more as good works (or one of the Sapta Santánas or progeny) for spiritual benefit than as means of increase of revenue. The most ancient work is the Nandyál tank, built by Kolumalamma, a Chola princess, in the thirteenth century. The tanks of Cumbum Division come next in order of time. They were built during the time of the Ándhra or Ganapatis and Gajapatis in the thirteenth and fourteenth centuries. The Dúpád tank was constructed by Ramalingayya, minister of Srinadhá under Prataparúdrá. The Márkápur tank was constructed by Teluguráyadu, an officer of Gajapati, on the occasion of his pilgrimage to Srisailam, and the Cumbum tank by Gopana Vadayar, governor of Cumbum, out of State funds. The Owk and Timmánáyanipéta tanks were built in the sixteenth century in the latter days of Vijayanagar rule.

There are no tanks or other irrigation works which owe their origin to the Muhammadan period, unless we may mention the improvements under Neknam Khán, whose deputy built the big channel, Peddakálva, in Cumbum. In the time of Mayanás of Cuddapah, in the eighteenth century, channels were dug from the Sagilér and Enumalér.

The local traditions state that some of the tanks (for instance, Írlapádu in Cumbum Taluk) were wantonly breached by Haidar's troops, probably in accordance with Haidar's well known standing orders that tank bunds should be destroyed which might prove inconvenient to the progress of military operations.

The tanks are now generally much neglected. They are all rainfed tanks, and their supply hardly suffices even for a single season, and therefore they afford no protection against famine. A few of the tanks are fed by means of small river anicuts and channels.

The masonry anicuts across Rállavágu and Tigaléru, which supply the Erragondapalem and Badvídu tanks in Márkápur, are the more important works of the kind in the district. The former was originally a rough-stone dam, built by the Dornál Zemindar. The inam granted for its maintenance was resumed for neglect to repair in 1864 and a masonry work substituted. The Tigalér anicut was built by the Engineering Department.

Besides Government tanks, there are some Dasabandam tanks. Lands or portions of revenue have been assigned for their maintenance and repair. The finest tank of the latter class is the Bodi Reddy tank in Márkápur Taluk, built some fifty years ago.

Since 1854, when Tírvajásti or water-tax under private works was abolished, several tanks have been constructed at private expense. The more important of them are Náyanipalli tank, built by a merchant in 1860, Chimaladinné-Mallapálem tank, between two rocks, in 1867, and Púsalamarrivágu tank in 1868, also across a gorge between hills, all in Márkápur Taluk.

Almost all the spring channels are utilized for cultivation. The chief springs are the Mahánandi (irrigating 152 acres), the Kalva (219 acres), Done (148 acres), and Brahmagundam (54 acres). They are considered as never-failing sources of water-supply, and the lands under them are generally charged with two-crops' assessment. The general character of these springs may be known from the following abstract :—

Spring and river channels irrigating			less than 25	acres ..	147
Do.	do.	do.	50	do. ..	37
Do.	do.	do.	75	do. ..	18
Do.	do.	do.	100	do. ..	20
Do.	do.	do.	200	do. ..	18
Do.	do.	do.	300	do. ..	1
Do.	do.	do.	400	do. ..	1
				Total ..	242

Formerly, the old wells were all treated as Government wells. In 1864 they were declared as not belonging to Government. These and the new wells are to be seen in large numbers in Cumbum Division, where the lowlying valleys and the undulating character of the country afford good sites where water could easily be found at a short depth from the surface, and where, owing to the generally inferior character of the dry land, the well lands are particularly valued. The lands under these wells are exempt from additional assessment, unless the wells are within ten yards of a Government source of supply. Occasionally, however, wells situate beyond that distance are charged on the ground that the supply is increased by percolation from Government tanks, as in Bommalápuram.*

In Pattikonda, there are several doruvu or talipara wells which cost much less than the Cumbum wells. The lands under most of them are classed as wet by the Settlement Department, but no repair is done to them at Government expense nor is any control exercised by Government officers.

Doruvu wells on the erosive banks of the Gundalakamma are exempted from Tírvajásti owing to their high cost, but those on the other rivers, such as the Handri, Bhavanási, &c., are charged with additional assessment.

In many cases the doruvu wells are left by the ryots, for want of funds, without repair. The wet assessment is, however, paid for lands under them. As no Government money was spent on these wells, the present rule of compelling the ryot to pay increased wet assessment, whether he repaired and used the well water or not, appears unfair.

Projects.—In Chapter I it has been stated that the geographical features of the district afford good sites for the formation of reservoirs. Márkápur is the most favored taluk in this respect, and abounds with several convenient sites for the formation of new tanks. There are also many abandoned tanks, the largest of them are Gandicheruvu and Mantrálamma tank.

Regarding these sites the Famine Irrigation Committee remark: "Probably two good officers would be usefully employed" in investigating them. The largest project is the construction of the Mummidivaram reservoir across the Gundlakamma, commanding a drainage of 2,000 square miles at an estimated cost of Rs. 41,00,000. This place was visited in 1874 by Major Hasted and its full investigation postponed, as, with the scanty population the country commanded, it was not considered likely that the water-supply would be made full use of until after the lapse of many years.

G.O., P. W. D., dated 19th April 1875.

The following is a general statement of convenient tank sites and minor projects.

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* These rules have been recently relaxed by order of Government.

List showing the Ruined Tanks and New and Important Projects of Irrigation proposed in the Kurnool District, in Board's Proceedings, No. 7514, dated 18th November 1867, and Irrigation Committee's Report.

No.	Work whether New or Old.	Name of Work.	Amount of Estimate.	Area to be brought under Cultivation.	Probable Assessment.	Remarks.
				(1.) *Pattikonda Taluk.*		
			RS.	ACRES.	RS.	
1	Old.	The Kákalavaram Tank in the village of Mettupalli.	12,000	200	800	Ruined before the country came into the possession of British Government.
2	New.	Chintalaráyani Tank in the village of Jaladurgam.	16,000	436	1,744	It lies between two hills.
3	Do.	Gárladinné, hamlet of Mádhavaram ...	20,000	470	1,880	
				(2.) *Rámallakóta Taluk.*		
4	New.	A new tank near Done	15,000	500	2,000	Surveyed by the Public Works Department.
5	Do.	A new tank near Tékúr	15,000	400	1,600	Partly investigated by the Officers of the Madras Irrigation Canal Company (Proceedings, Madras Government, No. 2322, of 23rd July 1866) and abandoned.
				(3.) *Nandyál Taluk.*		
6	Old.	Gálchinnapálem Tank	4,160	125	500	40 acres cultivated to be submerged.
7	Do.	Gopavaram Tank	5,300	250	1,000	163 acres of present cultivation to be submerged.
8	Do.	Bollavaram Tank	6,430	250	1,000	174 acres of cultivation to be submerged.
9	Do.	Basavápuram Tank	1,320	75	300	78 do. do.
10	Do.	Gadivémula Tank	6,480	250	1,000	126 do. do.
11	Do.	Dúrvési Tank	4,600	200	800	50 do. do.
12	Do.	Bétamcherla Tank	4,010	250	1,000	50 do. do.
13	Do.	Tammarájupalli Tank	10,480	400	1,600	150 do. do.
14	Do.	Bugganapalli Tank	1,760	30	120	40 do. do.
15	Do.	Vórvakallu	5,696	150	600	91 do. do.

List showing the Ruined Tanks and New and Important Projects of Irrigation proposed in the Kurnool District, in Board's Proceedings, No. 7514, dated 18th November 1867, and Irrigation Committee's Report—(Continued).

No.	Work whether New or Old.	Name of Work.	Amount of Estimate.	Area to be brought under Cultivation.	Probable Assessment.	Remarks.
			RS.	ACRES.	RS.	
		(4.) *Koilkuntla Taluk.*				
16	Old.	Dákannáyana Tank in Kalavatála	37,000	2,000	8,000	The cost was estimated at Rs. 50,000 and the returns 15¾ per cent. (G.O., No. 2240, of 2nd September 1871.)
17	Do.	Rangá Reddy Tank in Nosam	4,500	150	600	
		(5.) *Sirvel Taluk.*				
18	Old.	Mallamma Tank in Kótakonda	1,790	30	120	
19	Do.	Pedda Mallamma Tank in Chinnabhodanam.	5,890	250	1,000	
20	Do.	Kommaripalli Tank at Ganjénur	670	20	80	
21	Do.	Ganganna Tank at Chágalmari	16,260	600	2,400	274 acres in the bed to be submerged.
22	Do.	Chandaléru Tank	2,070	100	400	27 do. do.
23	Do.	The ruined Tank at Rudravaram	1,500	70	280	
24	Do.	Erracheruvu at Mettupalli	1,090	90	360	50 acres now cultivated to be submerged.
		(6.) *Márkápur Taluk.*				
25	Old.	Nallagunta Mantrálammá Tank	2,500	792	3,000	*Vide* Mr. Minchin's letter and enclosure, recorded in Board's Proceedings, dated 28th April 1865. The tank bund is in good order. The sum put down is for a sluice (and supply channel).

26	Do.	Sétakota breached Tank	10,000	1,200	5,000	This lies between two hills. In the bed of it lies a Dasabandam tank and a few wells and a village.
27	Do.	Restoring Venkatádripálem Tank ...	...	...	...	The tank is a splendid one and is said to have breached at least a century ago owing to the absence of adequate surplus works, the weir being only 10 feet long and the catchment basin 15 square miles. (Proceedings, Madras Government, No. 2050, Revenue Department, dated 15th December 1876; No. 962-A, dated 6th March 1877.)
28	New.	Duvvaléru project	...	...	...	The scheme is for cutting a channel $2\frac{2}{3}$ miles in length, 9 feet bottom, and side slopes $1\frac{1}{2}$ to 1, from the Duvvaléru to Dúpád tank; 74,000 cubic yards are the estimated quantity of excavation.
29	Do.	Gundlakamma Mummadivaram Reservoir.	41,00,000	...	...	Estimated drainage area is 2,000 square miles, capacity 67,743 millions of cubic feet of water.
		(7.) *Cumbum Taluk.*				
30	New.	Arvid Tank restoration	...	...	...	
31	Do.	New Tank, south of Arvid Tank	...	...	...	The site is a good one. (G.O., dated 15th December 1876.)
32	Do.	Írlapád Tank in Gannépalli	10,000	300	1,200	Bund is in order, except at the breach which is large.
33	Do.	Bollupalli Náganna Tank	1,200	125	500	Strongly recommended by the Head Assistant Collector.
34	Do.	Donakonda Búralu Tank	1,000	300	1,200	
35	Do.	Kákarla Rámalingaswámi Gandi Tank ...	88,000	3,000	12,000	
36	Do.	Basanépalli Yedla Bódu Tank	550	110	512	
37	Do.	Gudimitta Lalabanda Tank	1,500	175	700	
38	Do.	Allinagar Tank	1,000	900	858	

SECTION 2.—ACCOUNT OF THE IRRIGATION CANAL COMPANY.

In 1856, the Government of India expressed themselves favorably disposed towards encouraging the employment of private capital on remunerative works, particularly canals for irrigation and navigation, as in the case of railway companies. Induced by this favorable sentiment of Government, and encouraged by the reasoning and efforts of Sir Arthur Cotton and others officially acquainted with the profitable results of irrigation in the deltás of the Godávari and the Cauvery, this company was formed in 1857, under the denomination of the Madras Irrigation and Canal Company, for undertaking the construction of such works throughout Southern India. On the 4th February 1857, the company proposed to the late Court of Directors to undertake the execution of the following works, and solicited a Government guarantee of 5 per cent. interest on the capital invested.

"Irrigation and canal transit to Bellary, Cuddapah, Kurnool, Ráyalcheru and Coimbatore Districts."

The Court of Directors referred the subject to the Government of India and to the Madras Government for their opinion. The Madras Government objected to the proposal on the following grounds:—(1) that private companies should not be permitted to undertake remunerative works of irrigation in a country where land is the chief source of revenue; (2) that works would be done much cheaper by Government agency than by a private company; (3) that many difficulties would arise by company's officers, unacquainted with the manners and customs and modes of thinking of the people, working with those of Government, which would not be easy to overcome; and (4) that the Government guarantee was unnecessary.

The Secretary of State, Lord Stanley, who had now succeeded the late Court of Directors—the Government having passed into the hands of the Crown—disallowed the objections and accepted the company's proposals on conditions to be specified by the Government of India, the great object of Government being to determine, by actual experiment, whether the construction of irrigation works in India could be advantageously undertaken by private enterprise. The Local Government was accordingly ordered to select a project that could be executed within a capital of one million sterling. Colonel Arthur Cotton was referred to, and he approved the Tungabhadra project, which had been proposed by the company apparently on his advice, the tracts to be traversed by the canal being an unirrigated region where existing works of ancient or recent construction which might interfere with the canal were very small in number. It was also thought that the floods of the Tungabhadra, the main feeder to the Kistna, being extensive, a diversion of a considerable portion of its waters (about ten million yards) was desirable for the safety of the Kistna anicut. In 1859, the company's Chief Engineer, Colonel H. C. Cotton, brother of Sir Arthur Cotton,

was sent to make preliminary enquiries and report. The Local Government appointed Captain Rundall as their Consulting Engineer. These two officers surveyed the valley of the Tungabhadra and proposed the construction of the following works, which formed a connected whole.

	Estimate. RS.
(1.) The Mari Tank, in the Mysore Territory, with an embankment 210 feet high ..	22,60,000
(2.) The Upper Bellary project	41,52,500
(3.) The Lower Bellary project	28,89,500
(4.) The Kurnool project	41,52,500
Total ..	134,54,500

"The profits expected from the complete project were calculated as follows :—

	RS.
I. Irrigation of 350,000 acres at Rs. 2½ ..	8,75,000
II. Do. of 300,000 do. ..	7,50,000
Navigation	1,70,000
III. Irrigation of 300,000 acres at Rs. 2½ ..	7,50,000
Navigation	85,000
IV. Irrigation of 400,000 acres at Rs. 2½ ..	10,00,000
Navigation	6,25,000
Total Return ..	42,55,000

on 134½ lakhs, 31½ per cent. The Government would receive in revenue at the same time Rs. 33,75,000, and the profit to the cultivators may be calculated at Rs. 12 an acre at least 162,00,000. Value of the whole Rs. 238,30,000, or something less than 200 per cent. per annum absolute and direct gain, exclusive of all the benefits arising from local intercommunication and foreign commerce." Thus at the very low rate of Rs. 2½ per acre the scheme, when complete, was expected to realize to the company no less than 31½ per cent. on the outlay.

These sanguine hopes, extravagant as they may appear, were not considered as unreasonable as judged by the favorable result of the deltaic works. In 1860, the company were authorized to raise a million sterling on Government guarantee of 5 per cent. for twenty-five years, at the end of which the Government was to have the option of buying the canal at the rates prevailing in the market in the three preceding years. The other details of the contract were :—

1. The company was to keep capital and revenue accounts.
2. To keep the works in repair, failing which the Government was to do it at company's cost and deduct the amount from the guaranteed interest.
3. Net profits to be applied to (1) the discharge of the guaran-

teed interest; (2) to pay interest on any capital running beyond the million; (3) the repayment of interest previously advanced by the Secretary of State; (4) in paying 7 per cent. on all capital; (5) in dividing equally the remainder between the Government and company.

Of the four works forming a complete project, the last or Kurnool project was first undertaken; and in 1860, owing to a threatened scarcity in the districts of Bellary and Kurnool, the works were at once commenced, partly to afford relief to the distressed poor, but chiefly to expedite the work by taking advantage of the vast amount of labor then available. But these hasty proceedings resulted in serious blunders.

It was first proposed to build an anicut near Alampur, ten miles from Kurnool, and the work was sanctioned. But it was soon discovered that the level was inaccurate, and another site was selected higher up the river near Kurnool just below the confluence of the Tungabhadra and the Handri. The works were at once commenced and nearly a lakh of rupees were spent, when it was found that this site also was not sufficiently high, and that an anicut there would necessitate a very deep and expensive cutting through the watershed between the Handri and the Bhavanási and that a portion of the town would be submerged. Another site at Sunkésala, nineteen miles above Kurnool, was therefore selected, but in view of the two previous failures the Government suspended all work and ordered a thorough investigation of the whole project by Major Orr, an officer of great experience in hydraulic matters, and, on his recommendation, they eventually approved of the proposed site for the anicut at Sunkésala and the construction of the Kurnool canal.

This work was sanctioned in November 1861 and the whole canal was expected to be completed considerably under the guaranteed million; but the actual expenditure turned out to be nearly double the estimate. In their anxiety to make rapid progress and speedily exhibit water in the fields, the officers concerned did not bestow sufficient thought in examining the data on which they worked. The estimates were all based on the experience of deltaic tracts. The difficulty of carrying the canal through a rugged country, the sparseness of population, and the dearness of provisions necessitating increased wages were all overlooked. To this may be added the reckless extravagance and carelessness which characterized the executive arrangements of the company (G.O., 25th February 1865), by which laborers were massed in great confusion and contractors of work realized enormous profits by doing bad work. In 1864, the anicut at Sunkésala partially breached and the water broke through the gravelly banks at several points between the twenty-first and the fortieth mile, and a more secure kind of banking was found essential. By 1866, the guaranteed million sterling had been expended though the work was hardly half done. Further progress was therefore suspended, and on the 2nd October 1866, a fresh contract was made with

the Secretary of State, by which the operations were restricted to the canal between Sunkésala and Cuddapah, and the company were authorized to borrow from the Secretary of State the sum of six hundred thousand pounds upon debentures payable at the end of five years and bearing interest at 5 per cent., such interest being first charged on the revenues of the canal. The company were also empowered to borrow what money they required on mortgage or otherwise for the purpose only of paying off or discharging the said debentures.

It was further agreed that the canal should be finished by July 1871, and kept in good working order. The work was then resumed and greater care taken. The rates were reduced and labor less massed together than before. The quality of work was improved, while there was no diminution in quantity. In 1871, the canal was practically finished throughout its length, but was still not in an efficient condition. It was not fit to carry eight feet of water or 12,000 cubic yards per second as previously agreed upon; and the Government of Madras was afraid to use it for the purpose of navigation.

It was finally resolved to let in five feet of water for irrigation only, while offers of a private company to navigate the canal were declined. By 1878, the original million and the subsequent loan of six hundred thousand pounds had all been spent, and yet, in that year, two engineers of the Irrigation Committee who inspected a large portion of the canal were of opinion that in all respects it was not kept in the efficiency it should be. In the meanwhile, under the authority of the Act of 1872, the company issued mortgage debentures for £408,955 at 82, and from the capital of £335,342 thus obtained, they repaid the Secretary of State £228,000 of the £600,000 loan; from the balance of the capital £107,342, &c., they devoted £82,933 to paying up to June 1877, the interest due to the holders of the debentures of £408,955.

This proceeding was not warranted, either by the terms of the contract or by Acts of Parliament, but the company was obliged to adopt it by force of circumstances to prevent their immediate collapse.

Another difficulty had now arisen which it was not possible to overcome. The receipts from the canal from its commencement had been small, considerably short of the working expenses, and the difference between the receipts and working charges was advanced by Government. The money due on this account, in August 1876, amounted to no less than four lakhs.

In September 1876, the Secretary of State declined to make any further advances. Luckily, however, the demand for water, in the famine year 1877, raised the company's revenue. But this did not continue long, as the receipts for the succeeding years fell off. Consequently, the question of taking over the canal, before the expiry of the contract, had to be considered. After a long discussion and correspond-

ence, the canal was finally handed over to Government from July 1882, for a consideration of Rs. 1,78,61,901.

The above is a brief history of the canal from its commencement. The sanguine hopes of gaining 31 per cent. profit, held out by the original projectors and shareholders, have ended in a melancholy disappointment and pecuniary loss. The causes of this failure are (1) the excessive cost of the works in relation to the capacity of the canal; (2) the nature of the large portion of the soil irrigable from this canal being régada or cotton soil, better fitted for growing dry crops of jonna (millet) than paddy; (3) the sparseness of the population.

To these, the special officer deputed by Government (Mr. A. L. Lister) to ascertain the real state of things, would add the following minor causes:—(1) the absence of good revenue administration in the taluks traversed by the canal; (2) the unsatisfactory relations which existed between the revenue officers and the company; (3) the feeling of antagonism which had arisen between the company and the ryots; the whole system of management, which exposed the ryots to worries and extortion. To these, I should add the high rate of water-tax, viz., Rs. 6, an acre.

The canal administration was for a long time in charge of a native Deputy Collector, who was alternately praised and decried by the company's officers. His chief fault was in influencing the ryots sometimes unduly to take water, and too readily yielding to the company's officers, who joined him in the settlement, in charging ryots with penal rates for taking water without permission or neglecting to take water applied for. I think it right to state that, whatever may have been the difference of opinion in regard to rates or mode of the company's management, it did not in any way influence the actual irrigation of the land one way or the other or prevent the ryot from taking water. The feeling of antagonism resulted from the employment by the company of a very low class of men as aminás for measurement of fields, and a still lower class of men as bankers, who did not know the duties of distribution, and were not obedient to village authorities, as village servants should be.

The system of application is, no doubt, a source of great annoyance to the ryots. Even in the case of ryotwari lands, it has been found impossible and detrimental to the interests of land revenue to insist on previous application, the ryot wishing to cultivate at once whenever the rains fall, as his convenience suits him, and being generally unwilling or unable to pay the *douceur* necessary to secure the good will of the curnam, to get a formal application favorably disposed of. In the case of water application the same difficulties exist, and where more than one officer has to be satisfied, the difficulties of the ryots necessarily increase. The ill-advised prosecution of some ryots for taking water without permission

was another cause of ryots' dislike to take canal water. Of course, the Magistrates generally threw out such cases and stopped further prosecution, but the knowledge that he was liable to prosecution or penal rates of water, prevented the ryot from taking water.

The high rate of Rs. 6 was a most potent cause, in my opinion, of the failure. The water-tax, in the immediate neighbourhood of the canal under Government works of long standing, was only Rs. 4, whereas the lands under the canal, which cannot be expected to produce for several years a good wet crop, were charged Rs. 6. This, of course, placed the canal ryot at a disadvantage in the market with reference to the ryots holding land under Government tanks.

Description of the Anicut.—The anicut is built on a rocky barrier and gives at once a command of 20 feet above the river-bed a mile below. It is about a mile in length. The structure is merely a heavy wall of rubble masonry with scouring sluice at the south end. The regulating sluice has thirteen vents of sufficient capacity to admit 400,000 cubic yards of water, per hour, when the river surface stands level with the crown of the anicut. The canal is intended for the double purpose of irrigation and navigation. Its whole length from Sunkésala to Cuddapah is 189 miles. The length within the limits of the Kurnool District is 142 miles. It passes within a short distance from the river for a length of about 40 miles, whence it gradually turns to the south, and at the seventy-second mile crosses the great water-shed between the Kistna and the Pennér, at Mittakandal, by a heavy cut 30 feet deep, through limestone shale rock. The surplus water is there let into the Kali, a tributary of the Kundér, and is taken again a little beyond the limit of the district, by means of an anicut across the Kundér. The normal width of the canal is 180 feet and the depth of water 8 feet ; average width, exclusive of the bank, is 200 feet for the first 75 miles and below it 75 feet. The maximum velocity is 5,000 yards an hour ; the general velocity is about a mile, and in many places much less. The water is supplied from sluices to the canal bank, the average interval, except between the twentieth and fortieth miles, being about half mile. The distributing channels have been provided for nearly 200,000 acres, but they are not all in repair. They could be made fairly efficient when required. The large channels conveying water from the sluice to commanding points on the ridges are generally on the lands purchased by Government for the purpose and are all complete. The next size of the channels, all of which are also completed, is 10 links broad at the surface and 18 inches by 9 inches deep. The field channels (size 5 links) have not been made, but they are all mapped out, so that they could readily be made in case of urgent need.

No trouble is spared to prevent the channels becoming a source of inconvenience to villages, although there are many places in which the

accommodation and drainage bridges have yet to be constructed. The number and character of masonry works on the canal is given below:—

65 masonry road bridges.
45 dry-stone bridges with masonry parapets.
13 masonry aqueducts.
12 regulating weirs.
39 dry-stone weirs.
10 masonry falls.
11 masonry waste weirs.

The general system of the irrigation is along the ridge of the drainage, and where the fall proves too great for the soil and it cuts up, masonry falls are inserted. Generally speaking, the natural fall of the country admirably suits the channels supplying the field and the drainage of the fields themselves; the water is left uncontrolled and the ground insufficiently drained.

Of the masonry aqueducts, the more important one, viz., the Handri aqueduct, at eighteenth mile, is 690 feet long; Kadarbag, at twenty-third mile, 120 feet; Álúr, at thirty-fifth mile, 120 feet.

Besides the above, there are regulating locks about forty in number. The regulating lock at seventy-third mile, 120 feet; lock and bridge at seventy-ninth mile, 120 feet; the lock at eighty-first mile, 270 feet.

Masonry bridges are of three classes: first class, 30 feet broad; second class, 24 feet broad; third class, 9 feet broad. The bridges are generally at intervals of three and a half miles. In one or two places, ferries are used.

Notwithstanding excessive cost of the work, the canal has suffered damage on several occasions. In 1864, there was a breach of the anicut, which was at once repaired. In 1870, owing to the heavy rains of August, when 12 inches of rain fell on one day, a serious breach occurred to the masonry walls and banks of canal to the south side of the Handri aqueduct and to the north of the twenty-third mile, at Kadarbag. The velocity of the floods, in both these places, was so strong that blocks of masonry were carried away to enormous distances, varying from 100 to 500 yards, and caused serious danger to valuable lands and gardens in the vicinity.

Area occupied by the Canal.—The area taken up within the limits of this district, by the main canal from the Sunkésala anicut to Uppalapád, may be stated in round numbers at 16,000 acres; while the extent transferred to the company, on account of the distribution channels, comes to 600 acres. The amount of money compensation, paid in the aggregate for both classes of works, comes in round numbers to Rs. 65,788. This is exclusive of inam lands, for which new lands were given in exchange.

Extent of Irrigation.—The following table shows the extent of irrigation under the canal from commencement :—

Year.	Acres irrigated.	Revenue.	Length of Canal opened.
		RS.	
1863-64	18	73	Up to 6th mile, Yedurur.
1864-65	192	684	Do. 18th do. Kallur (Kurnool).
1865-66	816	3,543	Do. 23rd do. Padiampad.
1866-67	1,396	10,162	Do. 25th do. Inderuvu.
1867-68	1,138	10,084	Do. 22nd do. Jorapuram.
1868-69	1,078	10,000	Do. 58th do. Tangadancha.
1869-70	1,164	9,803	Do. 62nd do. Jupad.
1870-71	1,516	6,700	Do. 86th do. Velupunúr.
1871-72	7,536	32,564	Pennér near Cuddapah.
1872-73	9,405	48,455	
1873-74	13,355	66,610	
1874-75	13,408	49,385	
1875-76	14,763	56,357	
1876-77	90,285	2,47,351	
1877-78	50,918	1,49,130	
1878-79	18,361	81,326	
1879-80	18,655	77,644	

Navigation.—The canal is intended for the purpose of navigation as well as irrigation. On this account, the canal had to be widened and no less than forty locks to be built at a cost, it is estimated by Colonel Rundall, of £370,000. In 1874, the company offered to promote an efficient navigation company in England. The Government, not being satisfied as to the safety of the canal, was unwilling to accept the responsibilities involved. Again, in 1875, a native company was formed in Kurnool, to start the navigation with a small capital of 40,000 rupees; but this also was rejected for the same reason. In 1878, the canal company undertook the business of carrying traffic, at its own risk, by means of costly iron boats towed by horses. But, as anticipated by Government, the attempt ultimately failed. The anicut has again breached and damages have been sustained. The traffic is extremely small, and there is no hope of this navigation ever proving successful, and it is not likely that any extensive traffic, either in rice or other commodities, will ever be created by this navigation. The proposed railway, through the centre of the district, also is another circumstance in its disfavor.

Revised Rules.

Since the canal was transferred to Government, the following revised rules have been sanctioned :—

G.O., dated 6th June 1882, No. 448-I, Public Works.

The Right Honorable the Governor in Council resolves to make the following scale of water-rates applicable to the irrigation under the canal from the commencement of Fasli 1292 :—

No.	Description of Crop.	Irrigation by					
		Flow.			Lift.		
		RS.	A.	P.	RS.	A.	P.
1	Single wet crop per acre irrigated	4	0	0	3	0	0
2	Second wet crop on irrigated land	3	0	0	2	4	0
3	If compounded for two crops for a term of not less than five years	6	0	0	4	8	0
4	Sugarcane, betel gardens and other garden produce remaining on the ground for the time of two crops	6	0	0	4	8	0
5	Single dry crop	1	0	0	0	12	0
6	Second dry crop on irrigated land (if not compounded)	1	0	0	0	12	0
7	Dry crop on land for which irrigation has never been supplied, or, if supplied, discontinued ..	1	0	0	0	12	0
8	Garden crops (Class 2 of Madras Irrigation and Canal Company's Rules)	3	0	0	2	4	0

2. In order to assist the ryots to meet the expense of conversion of dry lands into paddy lands, the following reduction of the above rates will be made in the case of lands which have not been wet cultivated within the last ten years :—

50 per cent. for the first five years ;
25 do. do. second do. ;

after ten years, the lands will be liable to the full water-rate.

3. To those who, having capital at command, are desirous of taking up blocks of 50 acres and upwards of unoccupied waste land for irrigated cultivation without restriction as to crops, water will be supplied free of charge for five years, and at half rates for another five years, after which full rates will be charged ; with the proviso that, in accepting offers for blocks of land, care shall be taken to guard the claims of the villagers as regards grazing requirements and the extension of cultivation by resident villagers, and to maintain facilities for forming village reserves for fuel, &c.

4. Applications for water will be made to the village revenue officers, and the course of procedure, to be followed by them, will be as laid down by the committee in paragraph 8 of their report.

5. As in the larger systems of irrigation, distributary channels which supply more than one village will be in charge of the canal officers, and channels which carry a supply for only a single village will be managed by the ryots themselves under the supervision of the village revenue officers.

Supplemental Rules.

The charges, for canal water-rate, will be on the area actually irrigated, and not on the estimated area entered in the B and C Registers, which are usually prepared by curnams without instructions from ryots.

2. The half-acre rule should be applied as in ordinary Tírvajásti cases.

3. When áyacut wet lands, the authorized water-supply of which is sufficient, whether Circar or inam, receive water direct from the canal, the canal water-rate will be ordinarily charged in addition to the wet assessment.

4. When the authorized water-supply of Circar áyacut wet lands is deficient, and canal water is taken direct, the ordinary wet assessment only will be charged to the ryot. In the jamabandi accounts, the canal will be credited with water-rate upon the area irrigated and a corresponding amount deducted from wet assessment as "credited to canal."

5. When Circar wet lands, under Doruvu and Dasabandam wells, receive a direct supply from the canal, the deduction of one-fourth the assessment usually made for lift will be disallowed for the first crop, and the amount so disallowed will be credited to the canal as "disallowance of deduction on account of lift." For a second crop, full second crop canal water-rate will be charged.

6. On inam wet lands under Dasabandam and Doruvu wells, full rates will be charged for both first and second crop in addition to the quit-rent.

CHAPTER V.

GEOLOGY.

(*Compiled chiefly from Memoirs of the Geological Survey of India, and Papers written by* Mr. KING *for the Settlement Department.*)

THE rocks of this district, excepting those of the western taluk, belong to two different formations.

The first, or Kurnool formation, lies mainly in the central basin of the Kundér valley, being confined on the east side by the basis of the Nallamala mountains, and extends northwards up to the Kistna and on the west side as far as the outer western hills of the Erramalas, finally over-lapping those at Kurnool. The greatest thickness is at least twelve hundred feet. In this formation shales, limestones and quartzites are the prevailing rocks.

Shales.—Shales are essentially shaly argillaceous limestones. They are entirely confined to the Kundér valley and its northern extension. They lie uppermost, though in several places, *e.g.*, about Koilkuntla and the right bank of the Kistna, owing to denudation, the limestones come up to the surface. They are of a red purple color generally, purple always, and are at times seamed with pale turquoise green calcareous layers or thin bands of limestone. Towards the northern part of the area they are crumbly and earthy, hard and soft, banded, cleaved calcareous shales, as in the long canal cutting across the watershed between the head waters of the Kundér and the Bhavanási streams. In fact, towards the north they become more compact and stony and towards the south more clayey and shaly. They are always calcareous, that is, they effervesce on being touched with dilute nitric acid, a peculiar feature which distinguishes them from the subjacent Owk shales, which assume the same red color but do not effervesce. They graduate downwards into shaly limestones, so that they appear to be a continuation of one deposit of which the original materials became different as the formation increased in thickness. The greatest observed thickness of the shales is about 350 feet. The towns of Nandyál, Koilkuntla, Chagalmarri, Sirvel, Donnipád, Veligódu, Atmakúr and Musalimadugu are built on shales.

Limestones.—The limestones lie below the shales. They are essentially earthy and subcrystalline, compact, of grey and dark green colors up to black. They are distinctly bedded, the beds varying from six inches to a couple of feet in thickness except towards the north, as at

Muravakonda, where the limestones are seen to graduate downwards by the subearthy limestone flags into shales. No organic remains have been discovered ; but in several rocks peculiar impression-like markings are to be seen, which resemble fossil or fossil impressions. The limestones are quarried around Chagalmarri, the bed of the Vakkiléru and Sirvel stream, and in the bed of the Kundér and the country on its right bank opposite Banganapalle, about Bandi Atmakúr, Pagidal and the Kistna, and in the west of Kurnool, as in the canal cutting up to the Handri aqueduct.

Kurnool itself is built on shales and lower limestones of the group which overlap each other, as at the bastions to the east of the People's Park. The limestone found at Konda Jutur "silicates 30 per cent., and is fair to good hydraulic."

Quartzites.—Quartzites occur chiefly on the western side of the Kundér, and are best displayed in the low range of hills north and west of Panem. They are either pinnacled or of plateau form. The pinnacled quartzites are very compact and are generally in massive beds. These quartzites consist of coarse sand of a white color, but they weather of a pale brown shade or are stained and sometimes touched by the decomposition of the ferruginous element in their constitution, sometimes twenty to forty feet thick, devoid of all laminations, and sometimes seamed with lines of separation, as in the scarps of the Kortikunta plateau about Rámallakóta.

The plateau beds are conglomerate pebble beds, coarse grits with clay galls and ordinary sands. The conglomerates are not common, nor are they very coarse, the pebble beds and grits with layers of clay gall cavities being more frequent. Some of the beds are very ferruginous, as on the flat-topped hills of the Koilkuntla Taluk. The Uppalapád plateau is the region of the finest display of both members (pinnacled and plateau quartz) together or of either singly, and the average thickness of the pinnacled beds is fifty feet, while the plateau beds are only thirty feet. It is the largest plateau in the country, though not the most perfect, the most perfect being one four or five miles west by northwest of Banganapalle. It is not quite flat-topped, but the covering of quartzites is lying at a very low angle to the eastward, and the land runs flat out, to the east in the valley of Uppalapád. All round the edges of the plateau, there is a sudden descent to the low country on the east or to a narrow flat terrace on the other side.

Under the quartzites, another series of shales and limestones is found about Owk and other places throughout the formation. These shales are non-calcareous and do not effervesce, like the Nandyál or uppermost shales, when touched by nitric acid. They are typically of white and buff colors, shading occasionally by reds, into purples and browns, and are very fine grained and well laminated.

The buff shales appear under the massive quartzites of the pinnacled beds among the Banganapalle hills. Along the inner western scarps of

the hills south by east of Kurnool the shales are seen more distinctly between pinnacled beds and the underlying limestones, and there is rather a sudden change from finely laminated shales to limestone beds. This decided character of these rocks as a clear band between the Panem quartzites and the limestones is very evident all round the scarped edges of the ranges of hills and plateaux between Banganapalle, Kurnool, and the Kundér valley. In the Vandutla plateau, towards its north-eastern extremity, the rock occurs as a soft fine and gritty shale of a buff color, and is not unlike the bath-brick of commerce.

The rocks of the Cumbum Division belong to the Cuddapah formation. They are chiefly clay slates (metamorphosed clays and shales) and quartzites (altered sandstones) and conglomerates arranged in groups or zones, Cumbum standing on a broad belt of the first and the summit of Bairanikonda being made up of strata of the second description of rocks.

There are other rocks, but these are only accessory and of local occurrence as limestones in the form of thin bands of strata and very frequent veins or reefs of quartz, the former intercalated, the latter infiltrated, among the Cumbum slates. The quartz veins are not known to contain any minerals of importance except hematitic iron ore to a small extent. There is one case of igneous rock in the neighbourhood. It is a coarse syenite, and forms the pagoda hill of Idamkal, about seven miles south-east of Giddalúr.

Taking the whole area, all the flat country is essentially of clay slates belonging to one or other of the slate groups; the Cumbum plains, for instance, being the slates of that name, the narrow and flat valleys of Bollupalli and Kákarla, west of Márkápur, of another and lower set, and the small broad valley of Pullalcheruvu, south-west of Bairanikonda, of a higher set, each of which differs from the other in some marked respect. On the other hand, the hill ranges are mostly made up of quartzites (or both slates and quartzites), each in their turn differing by some marked character. These different sets or zones of rock have throughout the district been subjected in bygone periods to many movements, as upheaval and the reverse, crushing, folding, &c., but they were mainly elevated in a huge dome with undulations of varied intensity all round it, the whole of which was then exposed to the denuding process which ultimately reduced the country to its present contour. By this means, the lowest beds of the series were raised up in this dome, and after it had, as it were, been paved down by denudation, they became exposed as the summit of Íswarakuppam, round whose peaks may be traced the up-cropping hard ridges of higher and higher (in the series) zones of quartzites, while the narrow valleys between are of intermediate slate bands, until the more marked valley of slates of Bollupalli and Kákarla is reached. These dip down at thirty to forty degrees eastward under the thin-bedded and rippled quartzites of the ridge west of Márkápur and Cumbum, which, as they

are terraced southwards, bend round in a loop and then run up to form the summit beds of Bairanikonda. Indeed there can hardly be any doubt that the beds of Cumbum tank bund were once continuous in a great arch with those on the top of this mountain.

Outside the ridge of quartzites just mentioned, the regularity of the dome and its encircling valleys and ridges gives place to a series of waves or undulations in the strata which is very rapid to the south of Cumbum, while to the north it is more gentle. The rapid south-east folds are now visible in the Mókshagundam hills—a set of attenuated ellipsoidal domes, whose northern ends sink down into and are lost under the slates of Cumbum plain. The Veligonda range opposite is the final rising up again of the Bairanikonda quartzites before they drop down abruptly against the gneiss of the Nellore country.

The clay slates of all the groups are generally rather talcous or chloritic and not very hard. Those of the Kákarla valley are more talcous and of a pale greenish color, shining brilliantly in the sunlight. The Cumbum slates are rather harder, not so talcous, and generally of grey color. As with all the rest of the clay slates of the Cuddapah and Kurnool Districts, there is here no approach to the slates of commerce. The rocks are not hard enough, nor are they cleaved to the same extent as in proper slates, while the other plains of separation, such as bedding and jointing, are not sufficiently obliterated. On this last account, thick cleaved and irregularly jointed subangular masses of rock are only obtainable, giving coarse roofing slates.

The quartzites are of no particular interest industrially, except as building material, or that they occasionally contain enough iron ore to serve as a precarious and local source for village smelting. Very often the ferruginous element is strong enough to give color to the rocks themselves or to redden the sandy soils lying around their outcrop.

The valleys already described have all been filled in and rendered comparatively level by clays and sandy deposits of various kinds derived from the clay slates or the altered sandstones, and these, in their turn, have been made more even-faced by coverings of the much newer cotton soil, or the alluvium along the immediate river banks, or by the more or less loose sandy soils usually met with.

The older of these form the subsoils, and are mainly grey and white sandy clays with, at times, a good deal of kunkur scattered through them in small irregular nodules and strings. They also show intercalated layers and banks of pebbles and coarse shingle of quartzites. In other parts of the district, as in the Kundér valley, chipped stone implements have been found in the layers of coarse shingle, but the Cumbum gravel-beds have not been sufficiently searched for them. Implements were found scattered about among the surface soils of the Bollupalli valley and at Ambavaram, a short distance north-west of Giddalúr.

Soils.—Speaking of the soils of Koilkuntla, Mr. King (see Appendix to Cuddapah Settlement Report) observes :—

"The taluk is most extensively covered with cotton soil, which is found covering even the flat tops of some of the hills. Along the western and south-western edges, however, the cotton soil thins out, the bare limestone being often left exposed over large areas. It is also absent down the immediate valleys of the Khoond and its tributaries, the Juréru and Owk rivers, where brown sandy alluvial soils come in, varied by patches of red sand soil, or of the reddish purple variety from the shales in the bed of the Khoond. To the eastward of this river there is, again, a great area of cotton soil with here and there patches of red ferruginous picolitic and red purple shaly soil.

"All these soils vary much in thickness, though the proper alluvial deposits and cotton soils only attain any good depth. The cotton soil is often seen to be of 15 to 20 feet thick, and must often be very much beyond this thickness."

From the foregoing sketch, it will be seen that there are about four kinds of soil deposits distributed over the country ; cotton soil occurring to the greatest extent, alluvial deposits coming next in importance, while there are the red and brown sandy soil, and that derived from the calcareous shales.

This last soil is, I believe, the least productive, and fortunately it is not very largely developed. I do not remember having noted that crops grow luxuriantly on it. As far as I remember, the cholam or jonna crops to the south of Nandyál (Kurnool District), where this soil is strong, were never so good as on the other land. It is generally thinly covered with poor and low jungle, and is not much grass-grown. The water of the streams flowing over it and the red purple shales is nearly always brackish and apparently charged with 'Reh.' Note the barren stream valley between Chintakunta (Dhoor) and the Khoond and its water.

The red sandy soil lying along the basis of the Nallamalas and the other quartzite hill ranges is more or less ferruginous. It is in constitution somewhat like the generality of red soils in Southern India, only that they are mostly derived from gneiss. It is a much better soil than that just described, though it is a dry one. But as soon as the rains begin, it becomes green with vegetation. The jungle growing on it is luxuriant, while trees thrive splendidly.

Of far greater importance and extent than either of the foregoing are the alluvial soils, or those which have been manifestly deposited in or by water of rivers, lakes and backwaters. These deposits in the country under consideration are of two kinds, a brown loamy soil, and a lighter-colored, heavier and more calcareous clay which might be called a subsoil. The latter, which is the older of the two, is most probably of marine or cestuarine origin, while the newer is fluviatile and lacustrine. The brown loamy soil appears to be the best in the

district for general crops, and this may be seen more especially around Cuddapah, where cultivation of this soil is carried on by the farmers.

The heavier under-clay or subsoil or older alluvium is too calcareous to be of great value as a soil, though the plan which I have often seen adopted in the Ceded Districts of taking brown loam from any locality where the deposit is thick and spreading it out on the heavier clay, can be adopted.

The soils now described can, with more or less precision, be traced to some definite rock source, as the red soils from the quartzites and shales of the hilly country, or the shaly soil from the rocks which they are generally found lying on, and the alluvial deposits have as certainly been brought down from regions adjacent to the rivers now flowing through them.

It is very different, however, as regards the origin of cotton soil, which is as yet hidden in the mists of conjecture. A great many observers have attributed its formation to the wear and tear of trap rocks, while there are a few who consider that it is mainly the result of ancient swamp and fresh growth. Long ago, Captain Newbold was led to take a somewhat similar view to this last, and endeavoured to account for its formation by supposing "that it is an aqueous deposit from waters that covered its surface to a vast extent." And then he adds, "but it would be as difficult to point out at the present day the sources whence it derived the vegetable matter to which, in great measure, it owes its carbonaceous color, and the rocks from the ruins of which its remaining components were washed, as to indicate the locality of the continent from the vast *débris* of which the Wealdon beds were formed, and by the drainage of which a great river was supplied."

CHAPTER VI.

MINERALS.

Diamonds are found in quartzite rocks, of which the hills in this district are composed. The following are the chief localities where they are discovered :—

Banganapalle (a Native State) ; 37 miles south-east of Kurnool. Rock workings ; worked.

Munimadugu ; 16 miles west of Banganapalle. Rock workings ; deserted.

Rámallakóta ; 18 miles west by south of Kurnool. Alluvial workings ; worked. Rock workings ; deserted.

Timmápuram ; 6 miles south-east of Rámallakóta. Rock workings ; worked.

Yembye, Byanpalli, Gooramankonda ; 24 miles south-east of Kurnool. Rock workings ; deserted.—Captain J. G. Russel.

Gudipád, Bannúr, Dévanúr ; Nandikótkur Taluk. Doubtful localities.—Captain Russel.

Saitankóta ; right bank of the Tungabhadra ; east-north-east of Kurnool. Deserted.

Deomurru ; left bank of the Tungabhadra. Deserted.

Tándrapad ; left bank of the Tungabhadra. Alluvial ; deserted.

Baswapúr ; Nallamalas. Rock workings and alluvial washings ; deserted.

Pyápali, Kannamadakala. Doubtful.—Captain J. G. Russel.

Originally the mines at Rávallakóta (diamond fort) were largely worked by a settlement of Guzeráti merchants, who seem to have been highly prosperous. The beautifully carved temple, the well and kunta which still bear their national name attest this fact. The existence of the mines at Munimadugu, on the Erramalas, appears to have been brought to prominent notice in the seventeenth century, when a Guzeráti merchant of Rámallakóta happened to buy diamonds brought from Munimadugu. Pemmasawmi Timma Naidu, governor of Gandikóta, then took possession of the chief mines near Munimadugu, and worked them on his own account. But he was obliged to give up the undertaking in consequence of an evil dream ; when a kamsali of Banganapalle proceeded to Delhi and obtained a parwana for working the mines, subject to the condition that all diamonds weighing more than a pagoda weight should be handed over to the Emperor, a condition still inserted in the diamond contracts of the district. Some time afterwards, the

village and its mines were placed in charge of a sirdar named Mirzálla Sáhib. During his time, a body of Mahratta troops under Sirdar Velugund Row, having plundered the village of Rámallakóta, its Guzeráti diamond merchants fled to Munimadugu with their kamsalis or diamond-cutters and began to work the mines there. The result was an increase in the revenue of the village, it is said, to Rs. 30,000.

About Fasli 1161 (A.D. 1751), a boundary dispute having arisen between the jaghiredar of Munimadugu and the neighbouring poligars of Rácharla, Murári Row of Gooty interfered, and taking possession of the Munimadugu fort, levied a large contribution, in consequence of which, the village was deserted and the mines were left unworked. Murári Row then sent for some Guzeráti merchants and gave a lease of the village, including the right to mine, to one Govardhana Dás. Before the village could recover, a new enemy in the person of Ghumsa of Hyderabad appeared and plundered it. Ever since that time these mines as well as those of Rámallakóta have not been properly worked. They are now annually rented out by Government and fetch a nominal rent of about forty or fifty rupees a year.

Regarding the mines of Gudipád, Dévanúr, and Kannamadakala, which are marked as of doubtful existence by the officers of the Geological Department, I have made a local inquiry, and the statement taken from the chief diamond merchant, Lingam Krishnayya of Oruvakal, in Nandyál Taluk, is given below.

"We work in mines, both old and new. The new mines are in pattá lands. In 1871, the mining laborers told me that the diamond veins run through the pattá lands. I then purchased an acre of land from the pattádar, Timmanna's brother, and gave it to the laborers, about sixty in number. They obtained in that acre diamonds valued about Rs. 2,000 and sold them to me. They did not continue the working as they were not sure that diamonds could be found in the other lands as well. Each laborer paid an anna a day for permission to work. It is believed that the inam lands of Karnam Késava Row, of Jangi Reddy Venkatamma, and others, and the Kundér bank between Dévanúr and Chennampallé, contain diamonds. They were slightly turned over by the miners and some diamonds were found. But the owner having objected to the excavation, the attempt was given up.

"In Gudipádu, in the waste land adjoining the Mála's inam on the bank of the Kundér, mines were dug; but, as the vein led into the inam land the owner of which would not allow the digging, the attempt was given up. On the way from Sunkésala to Rollapata to the south, mines were worked on the Kundér bank. Some diamonds were found and I bought them. In one year about one thousand rupees worth of diamonds were found. The mine is not now worked. In Kannamadakala land, morusu or gravel is found about three yards below the surface; the pebbles and sandy mud are taken out, washed in a cistern constructed for the purpose, and spread over the ground, when the diamonds are picked up. The miners sell the diamonds by weight."

Up to a few years ago, the mines were rented out by the Govern-

ment and yielded about Rs. 16 every year. In 1880-81, the leases were purchased by some European gentlemen, apparently with a view to work them on a large scale, but no efforts were made in that direction.

In 1874, among the *débris* of the Irrigation Company's canal at Jorápur near Kurnool, a diamond about 44 grains in weight was found by one Mála Nági. It was sold for Rs. 600. Another obtained very recently by a Munimadugu merchant, but which he said was found at Vajrakarur in Gooty Taluk, was sold for 12,000 rupees.

Copper.—In Gani, on the northern flanks of the Vandutla plateau, copper mines were formerly worked. A quartz vein runs diagonally across the Gumanakonda. It has been worked by pits at various points. According to a manuscript in the Mackenzie Collection, Volume 7, kanchu (bell-metal) was manufactured here in the days of Ráma Rája, one of the jaghiredars of Kurnool under the Vijayanagar dynasty, in the middle of the sixteenth century, and on this account the village was formerly called Kanchugani.

This was probably the pit referred to in Volume VIII, page 268, of the Geological Survey of India. In the hills east of Sómayájulupalli are two small white quartz veins, which contain traces of copper in shape of specks of copper pyrites.

In Gajjalakonda, Márkápur Taluk, inside a hill is a spring encrusted with chloride of copper. In Kommémarri, to the east of Pyápali, also, traces of copper have been found.

Lead is found near Gázulapalli or Baswápúr, at the foot of the Nallamalas; in Koilkonda; six miles west of Dhone; in Rámallakóta; and about twenty miles from the Gooty Railway Station. At Baswápúr, the ore occurs in the form of sulphate of lead in siliceous calcareous beds occurring among the slates there. There is a quarry there which indicates that the mine was worked under native rule. A good part of the *débris* which lies in and about the pits, consists of sulphate of barytus which is full of strings of granular and massive galena.

The Koilkonda mine is situated amidst hills of granite primitive rocks; the ore occurs in a very hard siliceous matrix occasionally very much disseminated through it.

The existence of this mine was first brought to notice by Captain Russel, Assistant Commissioner of Kurnool in 1857, who speaks of the ore as occurring in scattered nodules and considers them as transported blocks. But Mr. Wall, the Government Mineral Viewer, who inspected the mines, without expressing his opinion on that point, merely states that a vein of ore must exist in this locality. The Koilkonda ore contains traces of silver. The specimens taken from Koilkonda were tested by the Assay Master at the mint in conjunction with Mr. Wall, and the average yield was twelve to fourteen ounces of precious metal in the ton of reduced lead. Mr. Wall considers that both these mines may be worked with advantage, the labor being cheap, and, in the case of the Baswápúr mines, the character of the enclosing rocks and the

nature of the wood procurable in the neighbourhood being favorable for the execution of mining operations. His reports on the inspection of these mines are published in the Madras Journal of Literature and Science, Volume 20, page 285.

Iron.—Iron ore is plentiful in this district. It occurs in the Erramalas and the Nallamalas. The finest occurrence is in the Gani hill-range, which is south of Kurnool, and which is seamed with great veins of specular iron ore.

The limestone groups are often full of octohicora and cubes of iron pyrites and the quartzites are frequently ferruginous.

South-east of Rámallakóta, there is a low and parallel ridge which may be said to be a perfect mine of iron. A hill near Veldurti, called Inaparátikonda, and especially the upper half of it, is largely made up of massive specular iron ore. Iron was smelted here till a few years ago, when it was given up, apparently owing to the difficulty of obtaining wood, the Erramala hills here being almost denuded.

The chief iron-smelting place is the village of Rudravaram in Sirvel Taluk, where a good variety of ore is obtained from the thin intercalated bands or seams among ferruginous quartz of the Nallamalas in the neighbourhood. The ore worked here is generally a massive shaly iron sandstone.

There are several furnaces worked in this locality. The furnace is a small dome-shaped edifice of the same form as that of the furnaces in the other parts of the country. The ore is first pounded, and twelve double handfuls of the pounded ore are placed at a time in the furnace and forged. The result is a split block of 24 seers (of 20 tolas), which afterwards is forged and beaten four times into a bar of iron weighing 12 pounds. The average cost of each bar is about a rupee. In many of the villages about here, the iron is forged as well as reduced. The native iron is largely used for ploughs and other agricultural implements, but is not suitable for tires of wheels.

In Márkápur Taluk, iron sand is found in its northern villages, brought down by floods from the adjacent hills, one of which is known by the name of Inaparátikonda. Some sixteen years ago, there were forges employed in smelting this sand.

In Kappatrállá, in Pattikonda Taluk, Captain Newbold observed the following specimens of iron ore (Madras Journal of Literature and Science, Volume 12, page 20):—

Amethystine quartz crystal from Kappatrállá, where the sandstone comes in contact with the granite.

Iron glance imbedded in white quartz from the hills of Kappatrállá, Ceded Districts. Before the blow-pipe, *per se*, it blackens and becomes affected by the magnet. Iron glance yields an excellent malleable ore.

Steatite.—Steatite (ಕಲ್ಲು), grey and greenish, is found in the villages of Pendékallu, Rámallakóta Taluk, and in Muddavaram, Amba-

puram and Balapálapalli (hamlet of Komlumulapalli) in Nandyál Taluk. This is used by painters for polishing, by school-boys for writing on slates, and by merchants to write on kaditams. Various kinds of cups for domestic use are also made of this stone.

Limestone is found throughout the Kundér valley; the best specimens which occur near Kurnool are used for lithographic purposes. These stones yield a good hydraulic cement.

The following is a list of specimens tested on account of lime by Mr. Cochrel :—

General number.	Locality.	Summary of description given.	Physical and chemical character.
475	Cumbum Taluk—Cumbum	No. 1	Honey-combed, red. Kunkur stone, magnesian fat.
476	Cumbum Taluk—Régumanigunta. Nandikanama Ghat.	No. 3	Semi-crystalline, white. Kunkur stone, fat.
477	Márkápur Taluk—Márkápur	No. 4	Like No. 475 (No. 1).
478	Rámallakóta Taluk—Kallur	No. 5	Splintering rock, light brown. Silicates 29 per cent. Fair hydraulic.
479	Rámallakóta Taluk—Dinadévarapad ..	No. 7	Semi-crystalline. Kunkur; honey-combed, agglomerate, magnesian fat.
480	Rámallakóta Taluk—Ulindakonda ..	No. 9	Semi-crystalline. Kunkur white; micaceous fat.
481	Jutur	No. 11	Semi-crystalline, honey-combed. Kunkur, red, fat.
482	Nandikótkur	No. 13	Amorphous conglomerate, pebbly, friable, red, fat or meagre.
483	Sirvel Taluk—Aclagudu	No. 15	Honey-combed, red. Kunkur stone; fat or slightly hydraulic.
484	Sangapatnam.. ..	No. 17	Mainly kunkur; friable gray. Silicates 6 per cent., fat.
485	Pérusomala	No. 18	Amorphous kunkur masses, pinkish gray. Silicates 7 per cent., fat.
486	Ralakur	No. 19	Semi-crystalline. Kunkur stone, gray, fat.
487	Koditadu	No. 20	Honey-combed, red. Kunkur stone, fat.
488	Konda Jutur ..	No. 21	Splintering rock, black. Silicates 13 per cent. Slightly hydraulic.
489	Konda Jutur ..	No. 22	Splintering rock, gray. Silicates 30 per cent. Fair to good hydraulic.

But the lime generally used in the district is that obtained from the kunkur deposits, of which there are many in the alluvial flats and underneath the spreads of cotton soil. In Narnúr and other places, nodular or honey-combed kunkur is procured. Many of the varieties of limestone are serpentine. The chief variety is pale green color, and is found near Kurnool at Jorápur and Kadarbag; some varieties are susceptible of a fine polish, and might be employed with advantage in ornamenting of slates, and the following varieties of limestone procured from this district are exhibited in the Madras Museum :—

General number.	Description.	Locality.	Donor.
560	Limestone	Daranur	Dr. Drew.
561	Do.	Do.	
562	Do.	Nandikótkur Taluk ..	Dr. Drew.
563	Do. with string of jasper.	Kurnool Town	Captain J. G. Russel.
564	Do. (argillaceous).	Sirvel Taluk	Do.
565	Do. (very slightly serpentine).	Erramalas (probably from Mulkapur, north of the Pasupulá valley).	Do.
566	Do. (slightly serpentine, altered by contact with trap).	Sirvel Taluk	Do.

Grits.—In many parts of the country, chiefly between Tékur and Veldurti, and in the plateau of Racharla, Burugala or Gunni, close-grained grits are quarried and worked into grinding stones. Some of them answer the purpose of hones.

Manganese is to be found in Nandavaram, Banganapalle, Nágireddipalli in Sirvel Taluk, and several places in Koilkuntla. A yellow kind of this mineral is found in Loddipalli, ten miles east of Kurnool. It is largely used for plastering and white-washing the walls.

కర్పూరశిలాజిత్ (Karpúrasilágit) or sulphate of baryta is found in Jaladurgam and Chandrapalli, Pattikonda Taluk, and in several villages of the Rámallakóta Taluk connected with the Erramalas. It is pounded into powder and used by native women in ornamenting the floor. It is also used in medicine.

Saltpetre.—Saltpetre is found in Gúdúr in Rámallakóta Taluk, Maddikeri, in Pattikonda Taluk, and in several villages of Sirvel, Cumbum and Márkápur Taluks. At present, it is manufactured in Maddikeri and Márkápur.

Chaudu or Carbonate of Soda.—Two kinds of this earth are collected in the district, viz., Gáju chaudu, from which bangles are made, and Cháki chaudu, used by dhobies for washing purposes. Gáju chaudu is obtained in Koilkonda, Chittala of Rámallakóta Taluk, Atedivudu, Bollupalli, &c., of Cumbum Taluk, and Marélla, Peddapodilla and Edduladoddi of Pattikonda Taluk. Cháki chaudu is found along the streams in Márkápur, Cumbum, and Rámallakóta Taluks. The people of Nandyál and other places have to obtain the Cháki chaudu from these places. A third kind is picked up by dyers to fix the colors in.

Earth-salt.—The manufacture of earth-salt is now prohibited in the interests of the salt revenue, but in many places it is still manufactured clandestinely in the houses. The suppression of this manufacture is very difficult, as the salt is used by the poorer classes who cannot afford to buy sea salt, the price of which here is necessarily higher than in the coast districts. It is a fact that cattle which have been accustomed to eat this salt now suffer from its deprivation.

White Mica.—This is found in small pieces in Konganapádu, Náyakallu, and other villages of Rámallakóta Taluk. It is gathered by bangle-makers and used in stick-lac bangles.

Black mica is found in Polukallu in Rámallakóta Taluk.

CHAPTER VII.

FLORA.

THIS subject may be treated under four heads : (1) Forests, (2) Jungles, (3) Plantations, (4) Miscellaneous produce.

FORESTS.—There are two forests in the district, the Nallamala and the Veligonda. These are under the Forest Department and yield a revenue which in 1881-82, amounted to Rs. 29,255.

The Nallamala forest, which lies at the foot and on the slopes of the hills of that name, contains an area of about 2,000 square miles in this district. Its existence was first brought to the notice of Government in 1852, by Captain Rundall, who reported on its wasteful destruction. In 1862, the Government ordered it to be taken over by the Forest Department.

This forest is said to be the finest in the eastern part of the Presidency. It may be divided into three blocks. The block north of the Mantrál pass and that south of the Nandikanama do not contain much valuable wood, though, near Srísailam, some sandalwood is obtained. The central portion, between the Mantrál and Nandikanamas, is thickly wooded and contains valuable timber, especially on the western slope, where the prevailing rock is altered sandstone. "The lithological character of these hills, however, is not favorable to any luxuriant growth of vegetation. Throughout the rains and cold seasons, the hills are quite green with vegetable life ; in hot seasons, the dried-up bamboos and mountain hay, burnt up by fire, present a dry appearance, except in ravines and higher valleys, where springs water the ground and large trees are to be found"—(King). In the northern parts, where the jungle is poor, there are extensive grassy level lands which afford pasture to the numerous herds of cattle that resort to them from the Nellore and Kistna Districts, and in seasons of scarcity, as in 1877-78, they form most valuable sources of food-supply to the cattle in the plains. These grazing-lands are annually sold for about seven or eight hundred rupees to a renter, who levies a fee of two annas on each head of cattle that grazes on them.

The more valuable timber trees found in the forest are the following—

Teak is found in considerable quantities on these hills, and seems to be of a superior quality. It is felled only by the Forest Department

and sold at their depôt in Nandyál. It is generally used in this district for furniture, but seldom for house-building.

Red sanders, *Sandalwood*, *Karaka* (myrobalan) and *Nerédu* (Jambolanum) are also cut only by the Forest Department.

Red sanders is only found on the most southern portion of the range near Chagalmarri. Sandalwood is found near Srísailam at the extreme north of the hill-range. It does not smell as strongly as the wood of Coimbatore and Mysore.

Nallamaddi (*Terminalia tomentosa*) is the most abundant timber tree on these hills. It grows to a very large size, 30 to 40 feet in height and 10 or 11 feet in circumference. It is a most valuable tree and is largely used in the district for beams in house-building and is considered little inferior to teak for that purpose.

Égi (*Pterocarpus marsupium*).—This is also plentiful on these hills and attains a fair size. On religious grounds, it is not used for dwelling houses in this district, but there is no objection to its use in temples and choultries. It is also used for naves and felloes.

Jittégi (Blackwood).—This valuable timber is not so abundant as Nallamaddi or Égi.

Narépi or *Acha* (*Hardwickia binata*), the use of which for house building is prohibited in Madras, is freely used for that purpose in this district and answers very well for poles and pillars. Its bark yields a valuable fibre, of which ropes are made for agricultural purposes and for cots. For these purposes, it is frequently cut by the ryots or Erukala people, who take the bark and leave the wood to rot or be destroyed by fire.

The other valuable trees found in the district are Billu (Satinwood), much used for agricultural implements, Earramaddi (*Terminalia Arjuna*), Tumki (Ebony), Chirrimánu (*Conocarpus latifolius*), and Gummurtéku (*Gmelina arborea*), chiefly used for palanquins and drums. These trees are strictly reserved and are charged with a seigniorage of Rs. 2 to 4 per cart-load. Excepting the reserved species about 20 in number, all other wood produced is subject to a seigniorage of one rupee per cart-load. If the wood is brought out of the forests worked, it is charged with a double rate. Bamboos pay a seigniorage of eight annas a cart-load, charcoal Rs. 1-8-0, and firewood six annas. The ryots are entitled to unreserved wood for building and agricultural purposes free of taxes, but I have heard many ryots complain that the wood most useful for agricultural purposes is of the heavy kinds included in the reserved list.

To render the higher parts of the Nallamalas easily accessible, a road about 4 miles and 626 yards in length was constructed from Íralapad to the foot of Mattikonda Ghaut, but it has latterly been very much neglected. In 1867, in connection with the Forest Department, cinchona was planted on one of the plateaux with sapplings brought from Ootacamund, but the climate was found to be too dry for the experiment to succeed.

In the Sirvel portion of the forest, there are many iron forges which consume a good deal of junglewood, cut partly on payment of fees and partly clandestinely.

The Veligonda forests lie in the Cumbum Division and contain almost all the wood that is found on the Nallamalas. But the trees do not grow to the same size. Red sanders in these forests are better than in the Nallamala forest.

The wild tribes who inhabit the forests reckon two species of bamboos, one producing a cholum-like and the other a paddy-like seed. About forty years ago, most of these bamboos seeded except the portion near Kanamgudam and Anantapuram, which, however, seeded in 1866, when there was a famine. The Chenchus believe that the bamboos do not seed except in famine times. The Médaras and Erukalas cut them only on new-moon days after making certain pujas to Malalamba, the goddess who is supposed to preside over these trees.

The Chenchus have the exclusive right of gathering honey, wax and gall-nuts, which they sell to the Forest Department. The other minor forest produce is collected by the people in the plains as well as by the Chenchus.

The jungle products found in the Nallamalas are :—

1. Gall-nuts or myrobalans.
2. Gooseberry seeds.
3. Calum seeds (*Strychnos potatorum*).
4. Sárepappu (*Buchanania latifolia*).
5. Honey.
6. Wax.
7. Tamarind.
8. Bamboo salt.
9. Stick-lac.
10. Gums of different kinds.
11. Rattan.

JUNGLES.—Of the minor forests or jungles, the most important one is that of the Erramala hills. These hills are generally bare of trees on their flat tops, but on the slopes and plains below they are clothed with shrubs of all kinds and some stunted trees, but no valuable timber. These jungles are not conserved. They are nominally in charge of the Collector, but no establishment is maintained for their conservancy. The Tahsildars levy seigniorage at rates nearly equal to those of the Forest Department, but it is frequently evaded and the jungles are recklessly cut. The great demand for wood for the railway is the chief cause of this denudation. There are some shrotriem villages, such as Nallaballé, Lingamdinné, Royampéta, &c., which contain small jungles, and under the pretence of cutting wood in them, many evade the payment of tax due to Government. In the Pattikonda and Rámallakóta Taluks, there are large areas of Government waste-lands covered with shrub jungle.*

* Since the passing of the new Forest Act, the Erramala jungles have also been taken under the management of the Forest Officers.

The revenue derived from these jungles in 1875-76 (the year preceding the famine) amounted to Rs. 5,178, and in 1881-82 it fell off to Rs. 2,794. This revenue is constituted into a Local Fund, called the Jungle Conservancy Fund,* and spent on works of public utility, such as planting topes and sinking wells. The trees and shrubs which generally grow in these jungles are Manga, Daute Kaliva, and the like. The wood is only fit for fuel.

In the black cotton soil villages, in Koilkuntla Taluk, where shrub jungle is scarce, Tumma or the Babúl tree is largely grown on private pattás as well as Government waste-lands, and is used both as fuel and for agricultural implements.

A list of the trees, drugs, grasses, and dyeing stuffs found in the forests and jungles of the district is given below :—

Topes and Plantations.—One of the seven "Santánams" or meritorious acts by the performance of which the Hindus hope to attain spiritual happiness, is that of planting vanams or groves, in which good work they were, in former times, often assisted by the local chieftains, who sometimes rewarded the planters with mányam (rent-free lands).

తటాకం ధనని క్షేపం బ్రహ్మస్తాప్యం శివాలయం ।
ఆరామకృతిహూపాని సప్తసంతానముచ్యతే ॥

Taṭákam dhananitchépam brahmastápyam síválayam Árámakrutikúpáni saptasantána muchyaté.

Construction of tanks, endowments of money for charitable purposes, performance of the sacred thread ceremonial to a Brahmin, construction of temple dedicated to Siva, plantation of topes, writing of books and digging wells, are called the seven Santánams.

Accordingly we find, pious natives have, in all ages, felt a great pleasure in planting topes and digging wells to water them. The trees chiefly planted are the mango (still considered as sacred) and the tamarind, as more lasting and useful than other trees, though, occasionally, other fruit trees are also added. When the trees begin to bear fruits, the plantation is declared open for public use, the declaration being preceded by the performance of religious ceremonies, one of which is the marriage of the Rági tree (*Ficus religiosa*) with the Margosa tree, in view to which purpose, both these trees are planted in the same bed.

The topes are either public or private, according as the produce is enjoyed by the people or the planters. The latter class may again be divided into Government topes and private topes proper. In a number of cases, in which the descendants of the original planters could not be traced, these topes have been incorporated with Government lands. These are known as Amaráyi gardens. They are annually leased out by public auction and the proceeds are credited to Government. The revenue from this source has gradually decreased from Rs. 5,486 in

* Now merged in the Forest Department.

Fasli 1272 to Rs. 3,179 in Fasli 1290. Besides the above, there are thirteen topes principally of Ippá trees, planted in the taluk of Pattikonda (which formerly belonged to Bellary) by Mr. Robertson, the Collector, in the following villages :—

1. Pattikonda.
2. Pyápali.
3. Obulápuram.
4. Jaladurgam.
5. Jútúr.
6. Kódumúr.
7. Pagidiráyi.
8. Erragudi.
9. Tuggili.
10. Gudipádu.
11. Jonnagiri.
12. Pótédoddi.
13. Maddikeri.

These topes were all sold in 1858, on behalf of Government, except those at Pyápali and Obulápuram, for which no bidders were found. Munro's tope at Pattikonda was, however, taken back (1868) from the purchaser, on the ground that the sale was irregular, the tope having been planted in connection with a well which was dug to the memory of Sir Thomas Munro, who died on the spot. In the same manner, the royal Badashai topes, planted by the former Nabobs of Kurnool in Sirvel, Tándrapád, Tékur and Bandi Tándrapád, and which the Government resumed as part of the Nabob's State property, were also sold in 1867, subject to the payment of a land assessment, and were purchased generally by the persons who had leased them, since the assumption of the country.

Miscellaneous Produce.—*Palms.*—The date palms which generally lie in waste-lands, are not, however, rented as they are used by toddy-renters free of charge. In the following villages there are large palmyra groves; each of them contains thousands of trees. The usufruct, *i.e.*, leaves, fruits, &c., is sold on behalf of Government.

Owk in Koilkuntla.
Almur in Nandyál.
Bijanivémula in Nandikótkur.
Badvíd in Márkápur.
Kákarla in Cumbum.

There are thirty plantations raised out of the Jungle Conservancy Funds designated as Circar or Ráni topes. These are generally planted on the roadside and wells are dug in connection with them. But most of these plantations are in an unsatisfactory condition. The soil is bad and unsuited to the growth of trees. The Tahsildars who generally selected the site, appear to have fixed upon these poor lands under an idea that the best or heavily assessed land should not be taken out of the cultivation area.

The following statement shows the number of these topes, their extent, the number of the trees planted, and their monthly cost. These topes are fenced by live hedges :—

Taluk.	Villages.	Extent.		Number of trees.					Monthly cost.		
				Margosa.	Tamarind.	Mango.	Others.	Total.			
		A.	C.						RS.	A.	P.
Pattikonda ..	Chunchu Yerragudi ..	11	87	32	239	7	38	316	..		
	Billékallu	6	0	150	100	..	56	306	4	0	0
	Karivémula	7	83	40	130	110	135	415	4	0	0
	Énugamarri	7	35	40	134	120	52	346	4	0	0
	Kódumúr	3	12	61	..	..	..	61	4	0	0
Rámallakóta.	Ungarálagundla ..	6	40	..	11	85	64	160	4	0	0
	Brahmagundam ..	10	0	66	..	..	8	74	4	0	0
	Udumulapád	5	0	46	10	25	131	212	4	0	0
	Chinna Tékur ..	7	58	129	15	80	112	336	4	0	0
	Ulindakonda ..	8	11	185	18	1	91	295	4	0	0
	Kuravanágalápuram.	11	52	121	45	20	36	222	4	0	0
	Veldurti	14	51	71	144	..	34	249	4	0	0
	Pálakurti	6	88	4	6	72	22	104	4	0	0
Nandikótkur ..	Vípanagundla ..	2	50	129	159	..	226	514	4	0	0
Nandyál ..	Ayalúr	4	11	21	32	128	49	230	4	0	0
	Kakanúr	25	64	130	96	567	62	855	7	9	4
	Tammarájupalli ..	4	78	27	92	13	31	163	3	4	6
Koilkuntla ..	Kristipád	3	0	72	138	2	44	256	4	0	0
	Alavakonda	2	17	2	120	7	20	149	4	0	0
	Tudumuladinné ..	3	20	38	116	..	16	170	4	0	0
	Rúpanagudi	1	39	33	41	..	17	91	4	0	0
Sirvel ..	Nallagatla	5	75	9	6	254	26	295	4	0	0
	Govindapalli	10	75	23	14	328	141	506	4	0	0
Cumbum ..	Béstaváripét	9	36	196	183	58	99	536	4	0	0
	Sudépalli	4	0	30	3	..	51	84	3	11	2
	Kristamsettipalli ..	0	85	24	26	..	4	54	..		
	Chintalacheruvu ..	0	52	78	93	111	66	348	..		
Márkápur ..	Márkápur	8	97	172	277	..	66	515	..		
	Dúpád	4	50	44	33	120	127	324	4	0	0
	Rámachendrunikóta ..	2	78	78	240	..	18	336	4	0	0
	Total ..	200	44	2051	2521	2108	1842	8,522	..		

In several of these plantations, nurseries were formed, from which seedlings were taken and planted as avenues on the roadside. These trees also do not thrive except on the Nandyál road, where the tamarind trees grow well. Though more than ten years have elapsed since the trees were planted, no revenue has been realized from their products. In 1865, owing to the heavy price of firewood at Kurnool and in the neighbourhood, and the gradual denudation of the Erramala forest, an attempt was made to raise a firewood plantation near Kurnool, on the northern bank of the Tungabhadra, the cost being met from the Jungle Conservancy Funds. But the experiment did not succeed, and, after a trial of three years, was abandoned. The trees thus planted were chiefly babul and casuarina.

In the public topes, the tamarind and the mango are the chief fruit trees planted. In private gardens, of which, however, there are but few, several other fruit trees are also planted. Besides the mango, the follow-

ing fruits are produced in the district, chiefly in the gardens at Kurnool and Kálwa: the plantains, of two or three varieties, chiefly grown in betel and sugar-cane gardens, the custard-apple, pomegranate, guava, orange, bomblamas, lime, figs, citron and cocoanuts. Gangarégu (apple) is peculiar to Kurnool and is much liked by the people. The gardens are supplied with seedlings from Banganapalle, which may be styled the parent garden.

The following is a list of the fibrous plants to be met with in this district:—

గోగునార	Gógunára. Roselle; coarse fibre or hemp.
ఏపెనార	Épenára. *Bauhinia diphylla.*
ఈతనార	Ítanára. Date fibre.
మోదుగనార	Móduganára. *Butea frondosa.*
ఎర్రపాలికినార ...	Errapolikinára. *Cavallium urens.*
ఆరెనార	Árenára. *Bauhinia racemosa.*
చాగనార	Cháganára. *Sanseviera Roxburghiana.*
జిల్లెడునార	Jillédunára. *Calotropis gigantea.*
అరటినార	Araṭinára. Plantain fibre.
బెండకాయనార ...	Bendakáyanára. *Abelmoschus esculentus.*
భంగిచెట్టునార ...	Bhangichettunára. A species of hemp plant.
తాటినార	Tátinára. Palmyra fibre.
టెంకాయనార ...	Tenkáyanára. Cocoanut fibre.
కలబంద	Kalabanda. Aloes.

Gógunára (Roselle) is cultivated nearly in every dry field. The leaves are used as greens and the stalks are subsequently taken up and soaked in water for twelve or fifteen days and the fibrous bark is then separated from the stem and made into rope, chiefly for agricultural purposes. An acre of land is estimated to yield about 8 maunds (960 tolas) of fibre.

In the Nallamala and Erramala ranges of hills, the saul tree, called in Telugu "Épecheṭṭu," is abundant and grows wild, and the natives make a good rope from the fibre, which is much used by the ryots for agricultural purposes and for interlacing cots. A small quantity of this fibre is also exported to the neighbouring districts.

The removal of this fibre is prohibited, but the Erukalás, who live by the sale of these ropes, and the ryots who cut the bark for them, commit great damage to the trees, in spite of the prohibition.

Íta (Date tree).—This tree grows in several parts of the district. A very indifferent coarse rope is made from its fibre when required for house purposes.

Móduga Chettu (*Butea frondosa*).—The fibre of this tree is extracted both from its bark and root when quite fresh, and is used only for temporary purposes. No ropes are made of it, as the fibre gets brittle when dry.

Errapoliki and Áré Trees (*Cavallium urens*).—These trees are plentiful in some jungles, and their fibre is extracted and used in the same manner as the Épe (saul) fibre, but only in localities where the saul tree is scarce.

Cháganára (*Sanseviera Roxburghiana*).—This plant also grows wild. The hemp is prepared by bruising the stalk and burying it in sand for about fifteen days and then cleansing it with water. The fibre is made into coarse gunny used for packing cotton, and also as matting for floors and for other purposes.

Jillédinára (*Calotropis gigantea*).—This plant is not cultivated, but grows wild in most parts of the district. The fibres taken from it are in this district used for making fishing lines and other purposes when a strong and pliable line is required. But, although the fibre is known to possess great strength, it is not used to any extent. The mode of preparing it, is to strip off the smaller branches and to bury the stem of the plant in the sand in the bed of a river for about the space of two hours, during the heat of the sun, after which the bark is easily separated from the wood.

Plantain.—Very little use is made in this district of the fibre procured from the plantain tree, which is not cultivated to any large extent. A wild species is found on the Nallamalas.

Bhang or Hemp.—The cultivation of this plant is extremely limited in this district and the inhabitants do not extract any fibre from it.

The following is a list of the trees growing on the Nallamalas and the native names by which they are known to the woodcutters and Maddiwars or dyers :—

Botanical Names.	Native Names.
Acacia amara	Síkáya.
Do. Arabica	Tummá.
Do. speciosa	Dirasana.
Do. sundra	Sandrá.
Do. odoratissima	Chensu.
Do. stipulata	Chinduga.
Azadirachta Indica	Vépá.
Antidesma pubescens	Nakagadam.
Ægle marmelos	Márédu.
Alangium hexapetalum	Nalla-uduga.
Ailanthus excelsa	Peddamánu.
Balsamodendron agallocha	Condá-régi.
Butea frondosa	Móduga.
Bauhinia racemosa	Áré.
Do. variegata	Pedda-áré.
Boswellia glabra	Andiriki.

Botanical Names.	Native Names.
Buchanania latifolia	Sára or Chára.
Briedelia spinosa	Karáratti.
Do. crenulata	Do.
Bassia latifolia	Ippa.
Do. longifolia	Advi-ippi.
Canthium parviflorum	Balusu.
Cratæva Roxburghii	Uskimánu.
Chloroxylon swietenia	Billu.
Capparis grandis	Réygutti.
Careya arborea	Budadarvee (Dudippi).
Conocarpus latifolia	Chirimánu.
Cavallium urens	Errapolki.
Cluytia Collina	Vodisá.
Cathartocarpus fistula	Rélá.
Cordia myxa	Iriki.
Do. tomentosa	Konda-iriki.
Caryota urens	Máre.
Dillenia pentagyna	Paruman.
Dalbergia latifolia	Jittégi.
Do. frondosa	Erra Pachari.
Do. paniculata	Jellari.
Diospyros chloroxylon	Thuda.
Do. melanoxylon	Tunki.
Dodonœa Burmanniana	Bandani.
Dichrostachys cinerea	Veluturu.
Ehretia lævis	——
Emblica officinalis	Usarika.
Erythrina Indica	Módugá.
Do. sublobata	Mullu-móduga.
Elæodendron Roxburghii	Níradi.
Ficus Indica	Marri.
Do. tomentosa	Kondkal-juvi.
Do. religiosa	——
Do. tsiela	Juvi.
Do. glomerata	——
Garuga pinnata	Garuga.
Gmelina arborea	Gummerték.
Do. Asiatica	Gumudu.
Gardenia latifolia	Iri-biki.
Do. lucida	——
Do. turgida	Yudi-manja.
Guatteria fragrans	Chilka-duduga.
Gyrocarpus Jacquinii	Kummara-poolki.
Grewia Rothii	Jáná.
Do. tiliæfolia	Tada.
Givotia Rottleriformis	Tella-poolki.
Gelonium fasciculatum	——
Hymenodyction excelsum	Mana-bira.

Botanical Names.	Native Names.
Hollarrhena antidysenterica	Kola-mukri.
Helicteres isora	Guonar-dadu.
Hardwickia binata	Nar-yepá.
Ixora parviflora	Korivi-pala.
Jatropha (N. sp.), a large tree	Garpa-shula.
Lagerstrœmia parviflora	Chennangi.
Limonia acidissima	Torelaga.
Mimusops hexandra	Nienni.
Mangifera Indica	Mamidi.
Miliusa velutina	Nalla-duduga.
Morinda citrifolia	Maddi.
Milnea Roxburghiana	——
Microchlœna quinquilocularis	Botka.
Murraya paniculata	——
Nandia parvifolia	Buta-karami.
Ochna squarrosa	Kukamoyadi.
Odina Wodier	Gumpuri.
Pongamia glabra	Kaniga.
Pterospermum Heyneanum	Gubatárá.
Pterocarpus santalinus	Chandam.
Do. marsupium	Vegi.
Randia (N. sp.)	Kunda-manja.
Salmalia Malabarica	Buruju.
Schrebera swietenioides	Todile-nar.
Strychnos nux-vomica	Mushti.
Soymida febrifuga	Somi.
Spathodea falcata	Wodi.
Stereospermum chelonoides	Pulakail.
Semecarpus anacardium	Jidi.
Sethia Indica	Deodari.
Sapindus emarginatus	Kunkudu.
Sclerostylis Atalantioides	Adavi-nim.
Syzygium jambolanum	Néredu.
Do. alternifolium	Manchi-moyadi.
Terminalia tomentosa	Nalla-maddi (Inumaddi).
Do. Arjuna	Yerra-maddi.
Do. Bellerica	Thani.
Do. chebula	Karaka.
Tectona grandis	Teku.
Trophis aspera	Pakki.
Tamarindus Indica	Chinta.
Ulmus integrifolia	Navili.
Vitex alata	Mailum.
Do. leucoxylon	Looki.
Wrightia tinctoria	Pala-muki.
Do. molissima	——
Zizyphus jujuba	Régu.
Do. xylopyra	Gotkir.

List of Drugs.

(Same as in Nellore.)

*List of Grasses.**

ఊబగడ్డి	...	...	Úbagaḍḍi.
బోదగడ్డి	...	...	Bódagaḍḍi.
నెంద్రగడ్డి †	...	...	Nendragaḍḍi.
మలవాయగడ్డి	...	...	Malaváyagaḍḍi.
చిగిరింతగడ్డి	...	...	Chigirintagaḍḍi.
వరిపిల్లగడ్డి	...	...	Varipillagaḍḍi.
కవ్వలగడ్డి	...	...	Kavvalagaḍḍi.
బొంతచిప్పరగడ్డి †	...	...	Bontachipparagaḍḍi.
చెంగావిగడ్డి †	...	...	Chengávigaḍḍi.
కొమ్ముగరిగడ్డి	...	...	Kommugarigaḍḍi.
నక్కఊబగడ్డి	...	...	Nakka Úbagaḍḍi.
కుందరగడ్డి †	...	...	Kundaragaḍḍi.
గరకగడ్డి †	...	...	Garakagaḍḍi.
కారంపీచుగడ్డి	...	...	Kárampíchugaḍḍi.
ఆకుచిప్పరగడ్డి †	...	...	Aukuchipparagaḍḍi.
సన్నచిప్పరగడ్డి †	...	...	Sannachipparagaḍḍi.
ఉట్లగడ్డి †	...	...	Utlagaḍḍi.
ఉప్పుగడ్డి †	...	...	Uppúgaḍḍi.
కొర్రయెన్నుగడ్డి	...	...	Korra-ennugaḍḍi.
నానబాలగడ్డి	...	...	Nánabálagaḍḍi.
కాసిగడ్డి	...	...	Kásigaḍḍi.
సొంటి	...	...	Sonte.
చీమచిప్పరగడ్డి	...	...	Chímachipparagaḍḍi.
ఉట్లచిప్పరగడ్డి	...	...	Utlachipparagaḍḍi.
పెద్దఊబగడ్డి	...	...	Pedda-úbagaḍḍi.
కారెగడ్డి *	...	...	Káregaḍḍi.
మారేల్లగడ్డి	...	...	Maréllagaḍḍi.
కొండగడ్డి	...	...	Kondagaḍḍi.
నెరిగగడ్డి	...	...	Nerigagaḍḍi.
రాటంగిగడ్డి	...	...	Rátangigaḍḍi.
కరావులగడ్డి	...	...	Karávulagaḍḍi.
కోడికత్తెలగడ్డి	...	...	Kódi-kathelagaḍḍi.
పిట్టపిసుకులగడ్డి	...	...	Pittapisukulagaḍḍi.

* Galugu, used for writing, is found on the Kistna, &c. Tunga is used for mats. Jambu is eaten by elephants.

† These grasses are considered the best and most nutritious.

గిలకగడ్డి *	...	...	Gilakagaḍḍi.
పొలికిగడ్డి	...	...	Polikigaḍḍi.
గోగడిగడ్డి *	...	...	Gógadigaḍḍi.
చింతలగడ్డి *	...	...	Chintalagaḍḍi.
భూతరాకాశిగడ్డి *	...	...	Bhútarákásigaḍḍi.
బూచిగడ్డి	...	...	Búchigaḍḍi.
గునకగడ్డి	...	...	Gunakagaḍḍi.
నల్ల పూబగడ్డి	...	...	Nalla-úbagaḍḍi.
దిబ్బగోగుడిగడ్డి	...	...	Dibbagógudigaḍḍi.
కరివేములగడ్డి	...	...	Karivemulagaḍḍi.

CHAPTER VIII.

FAUNA.

THE domesticated cattle of the district are the same as in other districts. According to the quinquennial return of Fasli 1286, there were 200,364 horned cattle, and though the famine must have reduced the numbers considerably, the latest quinquennial returns of Fasli 1291, show an increase of 42,728, the number of tilling cattle alone being 111,940. The returns are, however, not reliable.

Two-thirds of the cattle used are imported from Nellore and Guntúr by dealers who sell them on credit at twice or thrice their cost price. The cattle bred in the district are shorter but more hardy and work longer than the bullocks along the coast. They are not, however, fit for tilling the black cotton soils. They are bred chiefly in the valleys on the Erramalas near Done, Rácharla and Búragala, and fetch from Rs. 50 to 120 a pair. They trot well and are used to draw carriages as well as the plough.

The Brinjáries and Erukalás use the (sacred) cow as well as the bull to carry men and packs. When about three years old, the bulls are castrated.

There seems no good reason why the coast cattle should not be bred in this district. There are extensive pasture-lands on the Nallamala and Erramala slopes which supply food for nine months of the year, and plenty of jonna fodder is available for the other three months. Every year, large herds of cattle are driven from the coast districts to graze on these lands. Nellore cows have been bred on them with good results. The late Captain Nelson, of the Invalid Corps, who settled in Siddapur, for a considerable time, tried the experiment, and the high prices which his cattle (most of which were the produce of his own farm) fetched, showed that the experiment was not a failure. The ignorance and timidity of the people is a great obstacle to their carrying on any such experiments, and some action on the part of Government seems to be called for to rouse them to do something for themselves. Bullock skins are sold from Rs. 2 to Rs. 3 a hide. The buffalo's hide fetches a larger price, being tougher and better suited for kapilás or water-lifting appliances.

The górójanam or ox-gall taken from the cow, is sold at Rs. 3 a tola. It is used in medicine.

Sheep.—There are 195,584 sheep in the district, according to the quinquennial returns of Fasli 1291. The sheep in Cumbum and Márkápur are white. The species in the western taluks is black and reddish. Of these, the sheep in black soil villages yield wool, which is cut twice a year in January and June and made into cumblies. The price of wool is about Rs. 4 per produce of a hundred sheep. The price of a good sheep skin is about 12 annas a piece. On red soils whiteants prevent the growth of wool. In 1855, an attempt was made to breed merino sheep under the immediate supervision of Captain Nelson, but the experiment did not succeed; the animals, soon after their arrival from Mysore, became lean and died.

Wild Animals.—The following are the wild animals found in the district: monkey, tiger, cheeta, bear, mongoose, wolf, hyæna, jackal, fox, spotted deer, squirrel, porcupine, hedge-hog, antelope, wild sheep, hare, guana, armadillo, civet cat, pig.

Monkeys.—Wild monkeys (Konḍamuchchulu) are to be commonly met with on the hill ranges. The natives have a belief that the urine of this animal, which it discharges in a thick stream and which admits of being collected when dry, has the property of curing rheumatic pains, if applied to the parts affected with a mixture of garlic, and the Chenchus and the poorer classes of people, in hill villages obtain a sale for even stones on which this monkey has urined. The hill people suffering from chronic fever, sometimes, drink the blood of this animal.

Midutur, in Nandikótkur Taluk, was once infested with monkeys. They were seized and left on the Nallamalas, at the cost of the Local Funds. Nosam is another place still suffering from these mischievous animals.

Tigers are numerous in the Nallamalas, and commit great havoc in the herds of cattle pastured in the jungles. Occasionally, a tiger is seen to stray into the plains also. In 1867, a man-eating tigress infested the Nandikanama pass and killed no less than sixty-four people. A reward of Rs. 1,000, was offered for its destruction. A party headed by Major Christy, was also specially deputed for the purpose. The animal was at last killed, but it was soon found that it was not the only one of its species which had tasted human flesh. The Government, therefore, found it necessary to raise the reward for every tiger killed, on the Nallamalas from Rs. 35 to Rs. 300, per head. Since then, the numbers of these destructive beasts have been considerably lessened and the reward has now been reduced to Rs. 50.

For some years after the appearance of the tiger in 1867, the jungles on either side of the Nandikanama pass were annually cleared, for the protection of travellers, at a cost of about Rs. 1,000 from the Local Funds. The number of human deaths on the ghaut, from 1867 to 1875, was 163, of which 64 occurred in 1867.

Tiger's fat is made into oil, and being mixed with górójanam (ox-gall) and kastúri (musk), is used as an application in cases of rheumatic

pain. Tiger skin is considered sacred and used as a seat by Brahmin ascetics, when they are engaged in prayers. Its claws are set in gold or silver and tied round children's necks, both as an ornament and a talisman against the evil eye.

Cheetas infest the Nallamalas and Erramalas. They often go into the villages and cause much alarm. In the village of Owk, there have been instances of the cheeta entering a cattle-shed in the west of the town. A reward of Rs. 25, is offered by Government for every cheeta killed. An oil obtained from its intestines is used in cases of rheumatic affections, like tiger fat. The bones and hairs of cheetas are reduced to powder and mixed with gingelly oil, blue stone or bichloride of mercury, and used as an application, in cases of syphilitic complaints.

Wolves are found all over the district, but not in large numbers. They are not slain by native shikaries, who have a superstition that the gun which shoots wolves, would fail in shooting other animals.

Jackals and Foxes are eaten by poor shikaries. Their nasal bones are enclosed in amulets (తాయత్తులు) and used as a talisman.

Civet Cats (పునుగుపిల్లులు) are found in numbers on the Nallamalas and on the Erramalas. The natives use civet—an excretion discharged by the animal—as a perfume with sandal powder. It is rubbed over, the body mixed with pacha-karpúram. It is sometimes used as a remedy for sore-eyes.

Hyænas.—Hyænas are found in the Nallamalas and Erramalas, chiefly on the latter hills. The bone of this animal, rubbed into a paste and mixed with górójanam and kastúri, is used to alleviate rheumatic pains. The head is sometimes buried in cattle-sheds, to prevent cattle disease. Its incisors are tied round the loins of a woman in labour to lessen her pains. Its nasal bone (ముక్కు) is believed to possess the power of digesting food; for this purpose, however, it must be removed before the animal is dead.

Antelopes.—Various kinds of antelope are found all over the district. Its skins are used by Brahmins to sit upon. The skin of the male antelope, in its full shape, is especially valued by performers of yágams (sacrifice). The intestinal secretion is used in rheumatic pains. The horns of the male antelope are reduced to powder and used as a medicine for colic and other diseases. The horn-powder is sometimes burnt to keep off scorpions and musquitoes.

Wild Goats abound on the Nallamalas; their horns are believed to possess the power of preserving grains from the attacks of worms, and are sometimes put into granaries.

Hares.—The gall (పిత్తు) of this game is used in medicine. Its blood is given to children suffering from cough.

Porcupines (పందులు).—The intestines of this animal are used in medicine for dropsy or coughs.

Pigs.—Pigs infest all the hill-ranges and jungles and commit great mischief to the growing crops, chiefly in jungles in the Cumbum Division and Bijnavémula in Nandikótkur Taluk and about Pyápali. The ryots fix manchas or raised seats, and watch during all night, and drive away the animals by firing muskets and beating tom-toms and pelting stones from slings. Pig's flesh is eaten by Sudras. Its bristles are removed while the animal is still alive and used by goldsmiths and PúJári Brahmins to clean their jewels and idols. Soon after Yugádi (Telugu New Year), it is customary for the ryots of several villages to join together and enjoy a good hog hunt. Spears are the only weapons used on these occasions. Pigs killed in these expeditions are distributed among the several villages that take part in the hunt and not among individuals. The man who first stabs the animal, however, gets the head as a trophy. Sometimes, serious quarrels take place in regard to the fallen game, and they are in the end settled by arbitration and never referred to public tribunals. I was present at one of these quarrels, and it was with some difficulty that the dispute was settled. Traps and nets are also used in hunting.

Bear.—The bear is found on the Nallamalas. Its hair or chédu is enclosed in amulets (తాయత్తులు) and tied to the girdle around the loins of male children, and in strings around the neck of female children, as a remedy against fever and to prevent the involuntary discharge of urine during sleep. Its skin is cut into straps and tied round the necks of bulls as a safeguard against disease. Sometimes its blood is preserved on cloths and used in rheumatic pains.

Snakes.—Snakes are numerous in this district. Formerly rewards were given for their destruction, but this has been discontinued. During the last three years, there were no less than 150 deaths from snake-bite.

The snake from which deaths chiefly occur, is the sacred cobra, which, as in other districts, is worshipped at the Nágala Chaviti (Snake festival), when the females fast all the day and pour milk into the snake holes. Snake skin (kusum) is kept with valuable clothes to prevent damage to them. It is also used in making valuable medicines.

The other reptiles ordinarily seen by the people are—

Telugu Names.	English Names.	Telugu Names.	English Names.
Jerripotu ..	Whip snake.	Raktapunchera ..	Boa.
Kondasíla ..	Rock snake or boa.	Pasarikapámu ..	Green snake.
Dásaripámu ..	Hermit snake.	Chetturuki ..	*Leptophis pictus.* Tree snake.
Púdupámu ..	Cobra manilla.		
Pullepunchera.		Minnágu.	

Birds.—The birds which appear in this district, may be presumed to be the same as those found in the neighbouring districts of Cuddapah and Nellore.

There are plenty of game-birds, on the Erramala plateau near Munimadugu and Rácharla, where the Nabob of Banganapalle takes his annual hawking incursion.

The chief game birds are partridges, ducks, pigeons, &c.

Erukalás and other wandering people catch partridges by nets for sale, but there are very few people who eat them. In most places, as Koilkuntla and Pyápali, cock-fighting is extensively practised regularly on week days.

FISHES.—Fish were formerly abundant, in the Tungabhadra and the Kistna, on the banks of which fishermen communities were established. The construction of the anicut has resulted in a diminution of breeding.

A great deal of fish brought down the Tungabhadra, passes into the irrigation canal, and the fisheries there are annually sold, without restriction and thus a great deal of small fish is annually destroyed. Sometimes crocodiles, which shelter themselves in large gundams (pools), destroy fish. They are also shot or caught. Crocodile flesh is carefully preserved and given in cases of hooping cough.

When Dr. Day visited Kurnool, in 1871, two specimens of mahseer were produced before him which weighed 38 and 14 pounds respectively.

The fishermen at Kurnool say that they never met with sea-fish in the Tungabhadra. Dr. Day mentions that the fishermen, at Bezváda anicut, told him the same thing.

In the Cumbum tank, which has communication with a running stream, good and large fish are to be found. In other tanks, which depend mostly on rain, fish of large size are not met with.

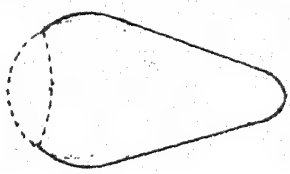
Fisheries are not sold in this district, except on the canal.

The following are the chief traps or nets used to catch fish in this district :—

1. "(*a.*) Sannapuvala (సన్నపువల), (*b.*) Tátamu (తాటము) —This is the common cast-net which we see fishermen using in all parts of Southern India. It is a circular net, varying between nine and twelve yards in diameter, with its edges weighted with iron beads. It is made of stiff cotton thread and is called Sannapuvala or Tátamu according as it is used for catching small or large fish, the network being closer in the former than in the latter case. The fisherman who has to use the net gathers it in his hands and casts it on the surface of a pond, pool or tank. The weight of the iron beads makes the edges of the net sink at once to the bottom, while the central network remains afloat, thus imprisoning between it and the bottom all the fish that might be swimming in the portion of the water encompassed by the net. The fisherman then begins to take in the net, inch by inch, by slowly pulling up a cord attached to the centre of the net, and when the whole net is landed, the folds are well shaken and the dropping fish gathered into bags. The cost of this net varies from Rs. 24 to Rs. 16.

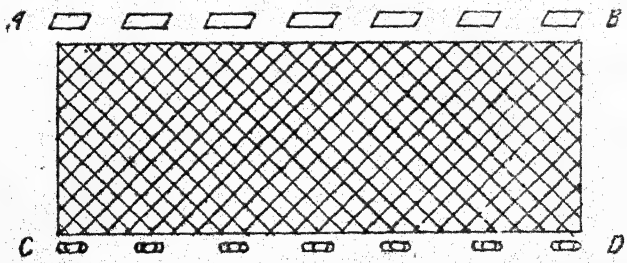
2. "*Idpumu* (ఈడ్పుము).—This is a bag or drag net, and in shape is something like a saddle bag, wide at the mouth and narrow at the bottom, which is closed, the diameter at the mouth being about four yards and the depth of the net three and a half yards (*see Fig.* 1). Two men are required to use this net. The mouth being shaped into the form of an oblong, each man hooks his toe to one corner of the oblong, while another corner is attached to his thumb. In this position, the net is dragged from one end of a shallow tank or pond to the other, and all the fish trying to escape past, run into the bag and are caught. This net is also made of stout cotton thread and costs Rs. 5.

Fig. 1.



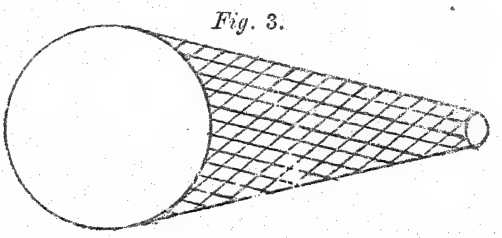
3. "*Kandhalamu* (కంధలము).—This is a net of an oblong shape, with a uniform width of about a yard, and several scores of yards in length (*see Fig.* 2). The meshes of the net are larger than in the case of the cast-net, being intended to catch larger fish. The bottom line (CD) of the net is weighted with small cylindrical earthen tubes, about the sixth of an inch in diameter, while the upper line (AB) is strung with chips of cork or light wood. The net is taken into the water and a large space completely encompassed with it, the line (CD) resting on the bottom, while AB remains afloat. Then a number of men get into the enclosed space and agitate the water with their hands and legs. The frightened fish, in trying to escape from the net enclosed space, run their heads into the meshes of the net and they are caught. The cost of this net is about Rs. 5. It is also made of cotton thread.

Fig. 2.



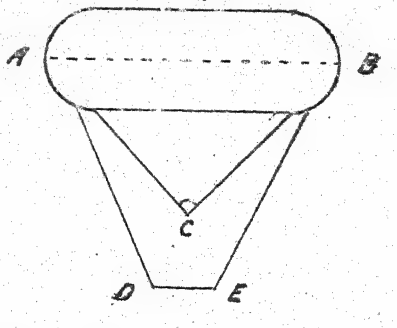
4. "*Yettudumu* (యెత్తుడుము).—This is a hand net used only in tanks and pools in which the water is transparent enough to make fish moving under it visible to the naked eye (*see Fig.* 3). It is made of coarse cotton thread, and consists of a bag net with the edges of its mouth affixed to a bamboo hoop. When a fish is seen swimming near the surface of the water, the hooped net is gently passed under it and suddenly lifted up and the fish is caught. The cost of this is about a rupee.

Fig. 3.



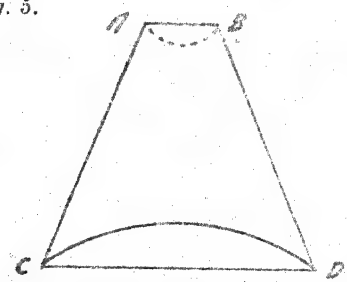
5. "*Kodime* (కొడిమె).—This is a net made of split bamboos (*see Fig.* 4). A running stream is bunded up, a cut about the width of the diameter (AB) of the mouth of the net is made therein, and into it is inserted the net with its mouth opening against the current, so that all the water escaping through the cut must pass into the net. Fish taking the course of the current unwarily get into the space ACBED through the aperture C, but after once going in, cannot easily find their way out. This net costs Rs. 1-3-0.

Fig. 4.



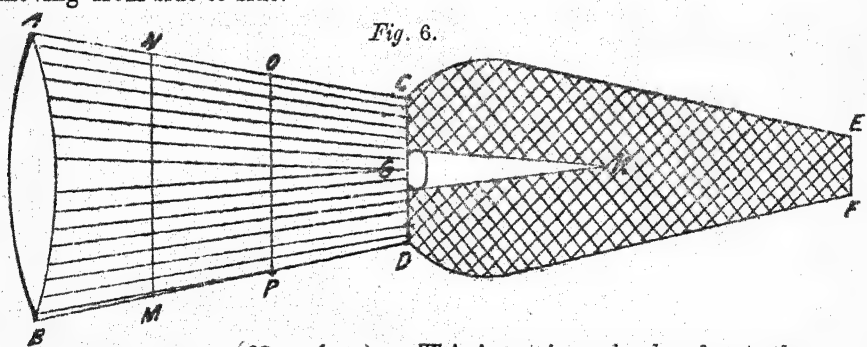
6. "*Vúdu* (వూడు).—This is also made of split bamboo, and in shape is like the frustrum of a cone, open both at the top and bottom, the bottom being much wider in diameter than the top (*see Fig.* 5). The fisherman with this net in hand slowly wades up and down shallow pools and tanks, and whenever he sees indication of fish in any particular spot, plunges the net into the water over that spot, and presses it until the bottom CD rests upon the bottom of the tank. Then inserting his hand into the net through the aperture at AB, which generally remains above water, he feels for fish

Fig. 5.



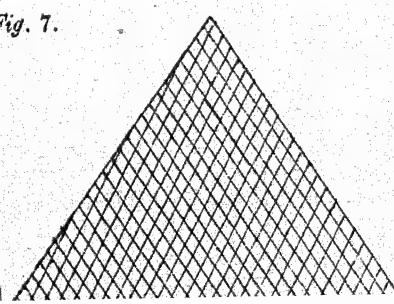
7. "*Edévala and Turi* (యేడేవల, తూరి).—This net is composed partly of a bamboo basket and partly of a woven net of stiff cotton thread (*see Fig.* 6). It is about six yards long and is used only in flowing water. It is constructed on the same principle as the "Kodime." The bamboo basket ABDC (called Turi) is fixed in the current of a stream by means of stakes driven into the bed at points A, N, O, C, B, M, P and D, with its mouth AB open to the current. Small fish swimming with the current, enter the basket and pass into the net CDEF through a circular hole at G, which opens again into a small net bag containing a hole at K. After once getting into CEDF, the fish cannot easily find their way out, as the end K of the bag, which is the only outlet, keeps moving from side to side.

Fig. 6.



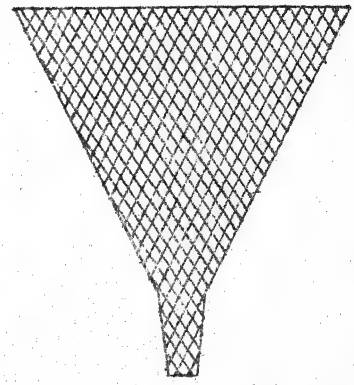
8. "*Dobbuduvala* (దొబ్బుడువల).—This is a triangular hand net, the mouth being made of a wooden plank one and a half yards long and two bamboos each a yard long (*see Fig.* 7). It is pushed forward in still water, by a person holding one angle of the wooden frame at the mouth and fish get in.

Fig. 7.



9. "*Singitamu* (శింగితము).—This is also a contrivance similar to Dobbuduvala. The network is finer and the tail longer (*see Fig.* 8). While one man keeps pushing the net forward, two others go before poking into the water with sticks, and the fish escaping past them run into the net.

Fig. 8.



10. "*Galam* (గాలం).—This is the rod and the line so well known to all and needs no description. The Chenchus and other hill tribes use no traps. They poison the fish in standing pools, and gather them when they are dead and afloat. The powder of one or other of the following barks and fruits is mixed with mud or clay and put into a basket. The latter is rolled into the pool intended to be poisoned. The poison takes effect in a few hours.

నల్లమారపుచెక్క ... Nallamárapuchekka.
మోదుగచెక్క ... Módugachekka (Butea frondosa or Bastard Teak).
వర్మచెక్క ... Varmachekka.
గారచెక్క ... Gárachekka (Balanites Ægyptiaca).
మంగికాయ ... Mangikáya (Randia dumetorum).
చిల్లకాయ ... Chillakáya (Strychnos potatorum or clearing-nut)."

The small locust (జిసుర్లు) is a common insect of the district. It is edible and about half an inch in length. In the months of May and June, when the first rains fall, these insects are gathered in swarms in holes or puttas (anthills), which are generally thrown up in uninhabited, lonely, and deserted places. The following method is employed to catch them: the selected anthill is scraped off to the level of the ground and the mould ridged all around the cavities in the ground, leaving a hollow in the centre. Twenty or thirty pots of water are poured into the holes and the hollow covered on the top with twigs and leaves. A small cut is, however, made in the ridge of the mould to admit of ventilation. This is done in the evening. The next morning the insect-catcher proceeds to the spot, and putting a Chillaginja (*Strychnos potatorum*) into his mouth, blows into the hollow, at the same time spitting into it. This, it appears, brings out the insects in swarms and at the same time kills them, the juice of the Chillaginja being poisonous.

CHAPTER IX.

NALLAMALA HILL TRIBES, THE CHENCHUS.

A WILD tribe called Chenchus inhabit the Nallamala Hills. As to their origin, no tradition or legend exists. They believe themselves to have existed on these hills from the beginning, on which account their ancestors were called the Ádi Chenchus.

The tradition of the people in the plains at the foot of the hills, states that the present race of Chenchus has greatly degenerated in size and physique. The Brahmins, however, call them Yanády Chenchus, and state that the ancient or Ádi Chenchus, from whom the man-lion Narasimha, god of Ahóbilam, obtained his bride Chenchita—still worshipped at Ahóbilam—were taller and more monstrous than the present race.

Their features are small and animated; their cheek bones higher and more prominent than those of the generality of Hindus; the nose is flatter and the nostrils more expanded; their eyes are black and piercing. In stature they are shorter than their neighbours. Their hair, which they wear very long and rolled up at the back or near the crown of the head like that of a woman, is more shaggy and less straight, probably from exposure, than that of the Hindus. In person they are usually slightly made but well formed (except about the knee, which is large, and the leg). The color of the skin is slightly darker. Altogether they resemble what might be the produce of a cross between the Jacoon aborigines of the Malaya peninsula and a common Telugu ryot of the neighbouring villages (*vide* p. 22, Vol. 35, Royal Asiatic Society's Journal). It may not be uninteresting to compare this account with that given in Scott's Ferishta (p. 83, Vol. 2), where the writer, a Muhammadan, speaking of the Chenchus as they appeared before Prince Muhammad Masúm, a son of Arangzib, who passed through the district in 1694, observes that "they were exceedingly black, with long hair, and on their heads, wore caps made of the leaves of trees. Each man had with him unbarbed arrows and a bow for hunting. They molest no one and live in caverns or under the shady branches of trees. The prince presented some of them with gold and silver, but they did not seem to put any value on either, being quite unconcerned at receiving it. Upon the firing of a small gun they darted up the mountains with a surprising swiftness uncommon to man."

They live in small communities called gúdems. The gúdems are generally placed near the plains and villages, and are never shifted

from place to place. There are seventeen gúdems on the western and nine on the eastern flank of the hills.

Their huts are in the shape of bee-hives and are always kept cleanly swept. The walls are of wicker-work, about three feet high, with conical roofs of straw, with a sort of screen thrown in front of the low entrance. They seldom occupy the higher plateaux except in the harvest seasons, during which they go there for the purpose of hunting or gathering produce.

Constitution.—Each gúdem has a headman, who decides all their disputes, assisted by the elders of the neighbouring gúdem. He is not known by any particular titles, but is entitled to precedence on all occasions of marriage or other ceremonies, and to a portion of the flesh of the animals killed by any member of the gúdem.

In former times he used to dispose of murder cases also, the murderer, on proof of guilt, being put to death with the same weapons with which the murder was committed.

Captain Newbold, writing in 1837, says, that passing through the jungle near Pacharla, he observed a skull bleached by the sun dangling from the branch of a tamarind tree, which he was informed was that of a murderer and hill robber put to death by the headman.

In the time of the Nabobs, some of the Chenchu murderers were caught and punished, but the practice seems to have prevailed among them more or less till the introduction of the new police in 1860, since which all cases are said to be reported to the nearest police officer.

In cases of theft, the property stolen was ordered to be restored, or, if the property could not be recovered, and the thief confessed his guilt, property of an equal value was ordered to be given.

Dress.—The men are nearly in a state of nudity, having only a piece of cloth round their loins. The women dress more decently than men, in the style of the wandering female basket-makers, and resemble them in features more than their neighbours, the Telugu people of the plains. They do not wear any ornament of gold or silver; they, however, use some copper ornaments, and adorn their necks with rosaries of *Guruvindu ginjas* (*Abrus precatorius*). The men and women alike put marks on their foreheads, but they seldom take a bath. The women smear their faces with the oil they extract from *sárapappu* (*Buchanania latifolia*) and *kánugapappu*, (*Galédupa Indica*) but the men do not do this.

Formerly, the Chenchus used to wear on their heads caps made of leaves of trees. Some of the more well-to-do men, however, wear a cloth round their waists reaching down to the knee. The elders carry a spear, a hatchet, or a matchlock; others a bamboo bow and an arrow of reeds, tipped with iron; sometimes poison is applied to the ends of the arrows. They do not seem to be very good marksmen, but serve as good beaters, as they can easily discover the game in jungles like the Jacoons of the Malaya. They also have flint and steel and some tobacco, of which they are extremely fond.

Food.—They eat cholam, ragi and millet, which they get sometimes by stealing the ryots' crop, sometimes by bartering the jungle produce, and sometimes by purchasing the grain with the money obtained by the sale of the jungle produce. They eat also a species of wild tubers called Chenchu gadda and the flesh of all the animals killed in the chase, excepting tiger, cheeta and wolf. They do not boil the meat, but heat it over the fire and eat. The flesh of monkey called lungar or kondamuchu is much relished by them; in the hot months a species of lizard guana (udumu) is in great request.

Language.—They have no peculiar language of their own. They speak Telugu (the language of the people in the plains) in a harsh and peculiar tone. In their voice and animated gestures they would remind one of the Malay Jacoons. They have no written characters and none can read or write. In an article published in the Journal of the Asiatic Society of Bengal (Vol. 25, pp. 46 and 52) by Mr. Newhill, a former Collector of the neighbouring district of Guntúr, Chenchus are stated to possess a language of their own, and a long list of words is given as peculiar to them. I have personally conversed with these Chenchus, and they do not seem to speak any other language than Telugu.

Mr. Newhill's vocabulary seems to belong to the dialect spoken by Lambadies who sometimes wander about the hills, and it is not unlikely that he was misled as to the character of the persons from whom his list was taken. The Muhammadan historian already referred to writes that their language could not be understood by their neighbours. If this statement is to be accepted as a proof of their speaking a different dialect from Telugu, the inference would be that their language has been gradually dying out.

A few of the words given by Mr. Newhill as peculiar to the Chenchus are given below for reference or comparison with the Lambady dialect.

English.	Chenchu.	English.	Chenchu.
Air ..	.. Bátás.	Elephant	.. Hate.
Ant ..	.. Peppide.	Flower	.. Phúl.
Arrow ..	.. Kondu, Kand.	Foot ..	.. Khóju.
Bird ..	.. Chodai.	Tiger ..	.. Bág.
Blood ..	.. Lalin.	Tooth ..	.. Dát.
Bone ..	.. Had.	Tree ..	.. Gáts.
Buffalo ..	.. Mopis.	Village	.. Gá.
Cat ..	.. Billeyi.	I ..	.. Hame, Hami.
Cow ..	.. Gáyi.	Thou ..	.. Tumija, Tú, Yike.
Day ..	.. Kovva.	He ..	.. Vú, V-ambi.
Dog ..	.. Kukkúr.	She ..	.. Mayzáta, Vú.
Ear ..	.. Kán.	It ..	.. Valie, Vú.
Earth ..	.. Bhúzi.	We ..	.. Manie.
Egg ..	.. Dimma.	One ..	.. Yék.

English.	Chenchu.	English.	Chenchu.
Ten ..	.. Das.	Drink ..	.. Pi, Piyer.
Twenty	.. Bis, Panchgandá.	Steep ..	.. Sutizár.
Thirty ..	.. Sátganda.	Laugh ..	.. Hás.
A Hundred	.. Panch Vodi.	Speak ..	.. Kathhákó, Kathhá.
Far ..	.. Dúr.	Come ..	.. Asibo.
Near ..	.. Lág.	Run ..	.. Bíg.
Little ..	.. Ráj, Chone.	Give ..	.. Ne.
Much ..	.. Bhóri.	Sweet ..	.. Mithá.
Why ..	.. Kissále.	Great ..	.. Badaká.
This ..	.. Vahare, Vú.	White ..	.. Sararnita.
That ..	.. Vahe, Ke.		
Eat ..	.. Kha, Khayze.		

Divisions.—The Chenchus consist of five tribes or gotras. Each tribe has a headman, to whom all disputes are submitted. He has no particular titles, but carries a spear or a baku. Some fifty years ago, it is said, owing to certain murders, the whole race was divided into two parties called tegás. Intermarriages have since been discontinued. The hills are said to have been shared between the two sections by marks, beyond which neither party is allowed to gather the produce.

Religion.—Whatever religion the Chenchus might have possessed in former times, their present religion resembles more or less the religion of the Hindus. They worship Ahóbilam Narasimhaswami, who married a Chenchu girl of their own, as their favorite deity, and present honey, *sárapappu*, (*Buchanania latifolia*), &c., on the occasion of the festivals at Ahóbilam temple. They also worship Venkatésvarudu (వెంకటేశ్వరుడు), Virabhadrudu (వీరభద్రుడు), Gandulavirudu (గండులవీరుడు) to whom they make rice-offerings. They add a lamb sacrifice when they worship Gurappa, Ankálamma, Idamma, Potu Razu, Sunkulamma, Maramma, Mallamma, &c.

Customs.—They have no distinction of caste such as prevents their eating and drinking together, as among the Hindus. They practise polygamy. But the Western Chenchus do not intermarry with the Eastern Chenchus, nor with those on the northern side of the Kishna. However, the clan named Iránivári tegá of Musalimadugu gúdem intermarries with the Northern Chenchus, while another named Kannani tegá of Pálutla gúdem has relatives among the Márkápur Chenchus and never intermarries with the western tribes.

The Chenchus do not marry with the Telugus on the plains. Captain Nelson, who lived among the Chenchus for upwards of ten years, mentions an instance in which a brick-maker of Cuddapah District married a Chenchu girl. Their custom as regards the prohibited degrees of affinity is the same as that of the Hindus below.

The Chenchus do not follow a uniform custom in respect to marriage ceremonies. Their marriage is performed in three ways. A man wishing to marry selects his own bride, and both retire for one night

by mutual consent from the gúdem. On the following morning, when they return, their parents invite their friends and relatives, and by formally investing them with new clothes, declare them duly married. To complete the ceremony a meal is given to those assembled on the occasion. The second method is as follows :—A small space, circular in form, is cleaned and besmeared with cowdung, in the centre a bow and an arrow tied together is fixed in the ground and the bride and the bridegroom are made to move round it, when the men assembled bless them by throwing some rice over them and the marriage is complete. According to the third mode, a Brahmin is consulted by the elders of the family; an auspicious day is fixed and a raised pial is formed, on which the bride and the bridegroom being seated, a táli is tied and rice poured over their heads. The services of the Brahmin are engaged for three or four days and are rewarded with a piece of new cloth and some money. This ceremony resembles that of the ryot class among the Hindus. It is evidently a recent Brahminical innovation, and is observed only by a few clans which come in contact with the people in the plains. In a statement taken from Chenchus in 1810 by the Brahmin agents of Colonel Mackenzie, no allusion is made to this mode of performing the ceremony. On marriage occasions generally tom-toms, if available, are also beaten and a dance takes place.

The Chenchu women are, generally speaking, very chaste and faithful. Chenchu widows, like the wandering Lambadies, generally marry the brother of their former husband; if there is no brother, they are allowed to marry others.

Birth.—No ceremonies are observed from the date of conception to the date of birth as among the Hindus. As soon as the child is born the umbilical cord is cut and the child is washed in cold or hot water according as the season is hot or cold. On the third day all the women of the tribe are invited, and served with betel-nut. On the fourth day an old woman gives a name to the child. The baby is generally laid in a cradle made of deer skin and suspended from a bamboo by means of strings or dusara creepers. The Chenchu women are not kept on special diet after delivery as the Hindu women are. When the child is six months' old food is given to it.

Death.—When a person dies the corpse is washed and is carried on a bier made of bamboos and is buried. Sometimes the weapons of the deceased are also carried to the grave, but are not buried with the corpse. Cremation or burning the dead is not practised by the Chenchus.

Rights and privileges.—They look upon the jungle minor produce, such as honey, gall-nut, and the like, as their exclusive property. They do not transfer their right in the hills to each other, but occasionally give a portion as dowry to their daughters. Some of them have inam lands for guarding the jungles and protecting travellers through the hills ; they lease them to the ryots and are unwilling to cultivate themselves. The inams have lately been enfranchised and the fee in

grain discontinued. They also claim the privilege of collecting a small fee (black-mail) from the pilgrims to Srísailam on occasions of festivals, in return for which they undertake to act as their guide without molestation. Since the introduction of the police some of the Chenchus have been enlisted as policemen and paid out of Village Service Funds. But the pay is generally divided among all the clans according to their respective shares.

Some of the Chenchus are employed by the villagers on the plains to watch their fields during harvest. For this purpose some occasionally travel as far as Kalva, a distance of more than thirty miles from the gúdems.

Occupation.—Their chief occupation is collection of jungle produce and the chase.

The following extract from the *Cuddapah Manual* describes the mode by which honey is collected from precipitous rocks :—

" The Yanádies or Chenchus alone are able to climb miraculously into difficult and apparently inaccessible places, and over perpendicular cliffs in some places from 100 to 200 feet high. This they do by means of a plaited rope made of young bamboos tied together. Accidents sometimes happen by the rope giving way. It is a nervous sight to watch them climbing up and down this frail support. From below the men look like little babies hanging midway ; the rope being fastened on the top of the cliff, 100 or 200 feet above, by means of a peg driven into the ground, or by a tree, the man swings suspended in the air with 100 feet above and below him, armed with a basket and stick. The Chenchu first burns some brushwood or grass under the hive, which is then relinquished by the majority of the bees. This accomplished, the Chenchu swings the rope until it brings him close to the hive, which he pokes with his stick, at the same time holding out his basket to catch the pieces broken off from the hive. When the basket is full the Chenchu shakes the rope, and is drawn up by his comrades (generally his wife's brother). The bamboo ropes are never taken away, nor are they used a second time, a fresh one being made on each occasion and at each place. They are to be seen hanging for years until they decay and fall down of themselves."

On the Erramalas the Boyás collect honey by ascending the hills from below.

CHAPTER X.

SOCIAL CHARACTERISTICS.

SECTION I.—POPULATION, RELIGION, CASTE, RELIGIOUS AND CHARITABLE INSTITUTIONS.

POPULATION.—In 1866 there were 770,857 people in the district. According to the census of 1871 the population amounted to 959,640 (including Banganapalle), as detailed below, or 123 per square mile.

—	Men.	Women.	Boys.	Girls.	Total.
Hindus, including Native Christians.	280,199	284,699	155,073	131,475	Hindus .. 847,805 Native Christians. 3,641
Muhammadans	35,209	35,711	20,236	16,767	107,923
Europeans and Eurasians.	88	53	36	23	200
Others	29	25	13	4	71
Total ..	315,525	320,488	175,358	148,269	959,640

Of this, 28 per cent. perished by the famine as appears from a special census taken in 1878 in the Nandikótkur Taluk.

According to the census of 1881, an abstract of which has been received, the population is as follows:—

Hindus		615,993
Muhammadans		81,826
Christians		11,464
Others		22
Total ..	Males ..	359,354
	Females ..	349,951
	Total ..	709,305

or 26 per cent. less than in 1871.

The Hindus, including Christians, form 88·46 per cent. and the Muhammadans 11·54 per cent. of the population against 88·7 and 11·2 in 1871. The women as compared with men show a proportion of 97·3 to 100 against 95·5 in 1871.

Of the total population, according to census of 1881, the cultivating classes form 31·19 per cent., Idayars (shepherds) 11·68 per cent., fisher-

men 10·82 per cent., Pariahs 15·56 per cent., Brahmins 3·05 per cent., Chetties 5·12 per cent., the other minor classes making up the rest.

68·43 per cent. of males and 39·46 of females or 54 per cent. of the total population follow some occupation as particularized below:—

Class.	Males.	Females.	Total.	Percentage on Total Population.	Remarks.
I. Professional ..	10,036	667	10,703	1·51	
II. Domestic ..	2,346	908	3,254	0·46	
III. Commercial ..	11,339	2,744	14,083	1·99	
IV. Agricultural ..	153,318	73,748	227,066	32·01	
V. Industrial ..	52,184	39,437	91,621	12·92	
VI. Indefinite and Non-productive.	130,131	232,447	362,578	5·25 45·86	Occupied. Unoccupied, or persons depending on others.

Of Class I, 1,543 are in Government Civil Service, 1,278 in Police and 4,651 in Village Service.

The females of this class are chiefly actresses and temple servants.

Villages.—The above population live in 836 groups or villages.

In laying out a village the following ceremonies are observed: a good site is first selected in accordance with the Sastras; hard and indurated ground, red or loamy slightly inclined, being preferred to black or clayey and saline soils. A sankhu or foundation-stone is then laid in a pit dug in the centre. It consists of a new stone basin with a talisman covered over by a slab or top-stone—the talisman being made of a copper-plate, rectangular in shape—containing a diagram of 32 squares on which are written the initial letters of the twenty-seven stars and the symbols of the five elements. After filling up the pit, a large cylindrical stone, called bodduráyi or navel stone, is placed over it as a memorial stone. Sometimes this bodduráyi is found at the village gateway.

Houses.—The number of houses in 1871 was 205,884, of which 107,398 were thatched and the rest mud-roofed.

The average number of persons in each inhabited thatched house was 4·3 and to each terraced house 5·6.

The number of houses in 1881 was 175,999, of which 85 per cent. were inhabited. The average number of persons to each inhabited house was 4·8, varying from 5·1 in Márkápur and Pattikonda, to 4·3 in Koilkuntla.

The houses in Cumbum or the Eastern Division are generally thatched houses, the roof consisting of either hill grass or cumbu stalks. In the more inland taluks, the houses are flat-roofed, the roof consisting of brushwood covered with mud. The use of slate stone or brick in chunam for roofs is prohibited, except in the case of religious and charitable buildings. The walls are built with stone in mud and

plastered over with a mixture of clay and cow-dung. The wood-work consists of beams, posts and bamboos. The use of égi timber for dwelling houses is prohibited. A ryot's house has generally two rooms with a hall between on a raised pyal and a cattle shed opposite to the dwelling house. As a rule there is no separate sleeping apartment in most houses; as a consequence all the members, male and female, sleep together in a way not conducive to good morals.

Furniture.—As to furniture, there is scarcely any, except charpoy or wooden cots woven with épi fibre or sometimes with roselle fibre (gogu) to sleep on.

There are also a few brass pots and chatties; of late some of the richer ryots and merchants have begun to use tape cots, and in a few cases mattresses and cushions also. Some of the wealthy people use also grass mats and carpets. As a rule the whole furniture does not cost more than Rs. 5.

Food.—Jonna (cholam) is the staple food, except in Márkápur, where sajja and korra form the principal food. The wealthier Brahmins would prefer rice or arika to jonna, though arika is not considered as wholesome as jonna. Mango pickles and tamarind chatni with pundikura (roselle) are taken with the food as condiments. All the different sorts of vegetables are used in their seasons. Limes and turangi pickle form the luxury of the rich. Ustekáyalu (*Solanum trilobatum*), usirikayalu (*Emblica officinalis*), and kondamukkidi, the products of the jungles, are also preserved as pickles by the superior classes.

Almost all the Sudras eat mutton, especially on occasions of festivals and performance of vows to the village goddess, when sheep are killed. Jonna is cooked in several ways. It is pounded into flour and baked into cakes. Sometimes it is broken and made into pudding, which, if boiled in kali or sour conji-water, preserves longer than when cooked in simple water. Sometimes jonna is pounded, washed and cooked like rice.

Dress.—The ordinary dress of a Sudra is a waist cloth, a white turban and a robe or an upper garment, the whole costing about Rs. 2-8-0. The ryots to the west of the Nallamalas wear, as a rule, a challadam or a pair of short breeches instead of the waist cloth. The woman wears a long piece of cloth which she ties round her waist and carries upward over the right or left shoulder as her caste rules require, to cover the upper part of her body; she also wears a ravika or half-jacket. Certain castes, as Pedakantis and Puchi Gollas, are prohibited from wearing ravikas, and so partly expose their breast. Among the Pedakantis the practice is being given up by the more wealthy. The Lambady woman covers her whole body.

The monthly expenditure of a well-to-do shopkeeper or petty trader with a family of four or five souls will be about Rs. 7 to 10, and that of an average peasant about Rs. 5.

Language.—The language of the district is Telugu. A large

number, chiefly in Pattikonda Taluk, speak Canarese. In rural villages the Muhammadans also speak Telugu just like the Telugus, and their food is also the same and the dress is also being changed. In Kurnool town the Muhammadans generally speak their own language and find it difficult to talk Telugu.

RELIGION AND CASTES.—The forms of religion and caste which obtain in this district are for the most part the same as those observed in the neighbouring districts. A full account of them is given in the manuals of those districts (*vide* Nellore). It is therefore unnecessary to go over the same ground. I shall confine myself to such characteristics as are not described in them or as are somewhat peculiar to this district.

All the religious sects and castes of Southern India are more or less represented in this district.

Saivaites, including the Smártas or the followers of Advaita faith, form the largest number (census of 1881—326,446), and the Smártas attend both Vishnu and Siva temples indiscriminately. The first three castes professing this religion are under the religious supervision of high priests. Those residing in the Pattikonda Taluk, with the exception of the villages to the east of the Gooty road, are controlled by the high priest at Virúpaksha in the Bellary District. The Smártas in the other parts of the district are under the control of the Pushpagiri high priest, who resides at Pushpagiri in the Cuddapah District. These religious heads make their pastoral visitation according to their convenience once in five, ten, or fifteen years. But they have deputies or Mudrakartás, generally one for each taluk, to look after the people and report from time to time any irregularity on their part in the observance of religious rites or caste rules. These Mudrakartás, who are always of the same persuasion as the high priest, are not paid any fixed salaries. They rent the privileges and perquisites of the high priest for a fixed number of years. At the close of the period they are either reappointed or superseded by others at the discretion of the high priest.

Sometimes the appointment of Mudrakartá is hereditary as in the town of Kurnool. The religious or moral offences of which the high priest or his agents take cognizance are the following :—

(1.) Disobedience to srímukams or orders of the priest.
(2.) Disregard of the local sabha (assembly of Brahmins).
(3.) Co-habitation with a Sudra woman.
(4.) Drunkenness.
(5.) The non-observance of annual ceremony to the deceased.
(6.) Brahmin widows of more than twenty years of age not shaving their heads.
(7.) Omission to perform the ceremonies prescribed in the case of a Sómayají's death.
(8.) Eating flesh.
(9.) Illicit intercourse by a widow or a married woman.
(10.) Other minor offences.

The penalties imposed for any of these offences are fine and excommunication from caste. These rules, which are sanctioned by custom, work great mischief. It is the interest of these local Mudrakartás and the people around the priest to provoke quarrels.

The procedure for the disposal of these cases is as follows: petty offences committed out of ignorance or forgetfulness, for which the agents and the local sabha consider a small fine (less than Rs. 10) sufficient, are finally disposed of by them and a brief report is made to the priest, the fine being appropriated by the Mudrakartás. In more serious cases a report signed by the sabha and the agent is sent to the priest, who issues a srímukham or order suspending the accused from all communication with other Brahmins, pending enquiry. The suspension causes much inconvenience and hardship. The suspended Brahmin cannot eat or drink with other Brahmins. He cannot perform the annual ceremony of his deceased father, as no Brahmin would attend. He is thus compelled to proceed to the high priest, who might be hundreds of miles away from the place, or continue excluded until the priest appears in the neighbourhood. Within my knowledge, in this district several instances have occurred in which people have suffered great injustice and hardship, more painful than even the punishment inflicted under Penal Code. The sacredness of private character and domestic happiness is often ruthlessly attacked, and the magistrates never give redress. The priest is irresponsible, and not bound by any definite rules. He is ever surrounded by relatives whose only business is to make money, well knowing they will be dismissed by the next priest to make room for his friends.

Besides Shrotriems and minor Inams in various parts of the country possessed by the priest, he is entitled by custom to receive the following fees and perquisites:—

(1.) Varshásanam or annual tax, payable by a Brahmin according to a list originally prepared, from 4 annas upwards.

(2.) House-tax at 4 annas, payable by the Komatis and merchants.

(3.) A marriage fee, payable by Brahmins and Komatis, the fee varying according to the circumstances of the family.

(4.) Agrapuja, paid in acknowledgment of priest's title for precedence.

(5.) Eda, paid by Komatis on the occasion of funeral ceremonies. It consists of money, rice and sundries.

(6.) Baḍimáḍa or schoolmaster's fee at 2 rupees, paid by pyal masters in expiation of the sin committed by them by selling learning. This fee is now almost obsolete.

Besides these, the priest extorts large sums on his pastoral visitation. He halts at one of the principal villages in the taluk and sends round his Brahmin peons for the collection of contributions from the surrounding villages. The Karnam, who almost always is a Brahmin, co-operates with the peons, exercises his brief authority, and

actually coerces the people to pay the fees demanded. Only the other day an instance came to my notice in Koilkuntla where a Tambala PúJári, an old widow, being unable to pay Rs. 4, the sum fixed for her, her cousin was produced as the rightful heir and the keys of the temple taken from her, or, as she put it, stolen from her house and handed over to the pretender. The old woman then paid the fee and resumed her usual púJári work. The time when the people cheerfully contributed towards the maintenance of the priest has gone, while the priests have by their conduct lowered themselves in the estimation of the people.

The Government do not interfere in matters of religion or caste, but the hardship resulting to the community is very great, while practically the persons who assist in bringing about the results are no other than Government servants. Besides, the contributions thus forcibly realized are to a great extent misappropriated. Nothing is more common than for the so-called priests to spend money like princes and enjoy all the luxuries of a princely life, while large sums are remitted for the use of their relatives. Respect for the sacred character of the priests prevents me from writing more, but the time has come for the Government of the country, however Christian, to take cognizance of these institutions and make some arrangements for protection of their endowments and for regulating their general management as in the case of temples and mosques.

The Sudra Saivaites, about 70 per cent. of the sect, (census of 1871) are not controlled by any priest in regard to their religious observances. They are, however, amenable to the head of their own caste, as will be explained later on.

Maddvhás are all Brahmins. Their number in this district is extremely small. They are chiefly Government servants. They are all chiefly subject to a high priest, termed Satyabodhaswami, who exacts one month's wages from them, especially from Government servants, whenever he visits the district. In the time of the Golkonda Princes, a former high priest established a maṭham in Sangamésvaram in Nandikótkur, which he had obtained on shrotriem tenure, and settled himself there. It was probably at this time that the Maddvhás made their first appearance in this district. The tomb of this high priest there is still worshipped by the Maddvhás, and the shrotriem now enfranchised is still in the enjoyment of the maṭham people. Vyásaráya maṭham has also a few disciples in the district. Maddvhás occasionally marry Smárta girls and convert them to their own faith, but they seldom give their girls to Smártas.

Vishnuvites number 271,843. They are divided into two classes, Tengalés and Vadagalés. The chief Tengalé family in the district is that of the Kandalas in Gangapalem in the Márkápur Taluk, who own several shrotriem villages bestowed upon them by the Golkonda Princes. They are Dravidas, originally from the Tamil country; their vernacular

is Tamil, and they intermarry only with the Vaishnavas in Conjeeveram and other places in the south.

The Vadagalés, also called Gandikóta Achariars, reside chiefly in the Cumbum, Koilkuntla, and Pattikonda Taluks. Their original seat was Ahóbilam in the Sirvél Taluk, where, in the time of Prataparudra or the fourteenth century, Adisaṭhagopa Jiyyar, who had seceded from Brahma Tantra Parakala Swamulu, settled himself with many followers from the south and established a maṭham. This settlement continued in a flourishing condition till the beginning of the seventeenth century, when it was plundered by the Muhammadans, aided by the Handé Poligars of Anantapur, who were bigoted Saivas. They had possession of the temple for several years, when the Vaishnava Prince, Venkataraj of Gandikota, under the orders of Srirángaráya of Penukonda, dispersed the Muhammadans and saved the temple (Inscription). It does not, however, appear that the settlement regained its former glory. The Vadagalés seem to have dispersed to Gandikóta and other parts of the country. Owing partly to this calamity and the subsequent permanent possession of the country by the Muhammadans, and also partly to the unhealthy character of the country about Ahóbilam, the priest has removed to the south, and the maṭham is now located in Tiruvallûr near Madras, an agent of the priest being in charge of the temple and its endowments.

The Non-brahminal Vaishnavas are generally called Námadharís. They are all controlled in their manners and customs by the Vanámala or Ahóbilam Jiyyangár according as they are Tengalés or Vadagalés. Besides these high priests, the Námadharís have their own priests, who are generally Brahmin Srívaishnavas. In some cases Sátánís act as priests to some of the lower classes. The priest performs the ceremony of Samásrayánam or branding the shoulders with sankhu and chakram and initiates them, after which the disciples feel themselves more bound than ever to be pious and pray to God. The Jiyyangár's deputies are located in all parts of the district like the Mudrakartás of the Smárta priest. They exercise similar functions and levy the following fees:—

(1.) House-tax at 1 anna 4 pies.

(2.) Fee paid by the Dásari people and Basavi or unmarried women for permission to hold the garuḍastambham (iron lamp stand) and to beg in the name of Srívenkatéswara.

(3.) The perquisites and fees levied on occasions of marriage, birth and death. As a rule, Sudra Námadharís bury their dead, and the Sátání, who generally presides at the funeral ceremonies, cooks meat and rice, offers them to the dead body, and eats them—a practice looked upon with loathing by the Smártas and other classes of people.

In Márkápur, through the influence of a Sátání priest Kúrmayya, the Málás have become Vaishnavas and are known throughout the district as Chennaya Dásari or servants of Chennaráyadu, the name of the idol worshipped at Márkápur.

Lingáyats are worshippers of Siva. They wear a lingam on their person, and make offerings of their food to it before partaking of it. They are of two classes: Ayats, who do not take animal food nor the food prepared by Brahmins, and Ganayats, who eat flesh and food prepared by other castes. A few Komatis in the town of Kurnool and Koilkuntla Taluk recognize Aradhyas or Brahminical Lingáyats, of whom there are, however, none in this district. The Lingáyats are all Sudras. They have a high priest called Srisaila Saranga Maṭhadhipati. This priest traces his origin to Siddha Bikshávati Santayya, who founded the maṭham at Srísailam in the twelfth century. His present headquarters are at Atmakúr, but he generally lives in the Bellary District.

All the Lingáyats in the district are subject to him in religious matters, and all the Sudras of the right-hand caste, including the non-Lingáyats, in social matters. In his work of supervision he is assisted by local deputies called Setti or Ganachari, whose office is hereditary.

CASTES.—*Brahmins.*—There are two grand divisions, Dravida and Gauda. There are no Gaudas in this district, except in Kurnool, where a few Kanukhubja Brahmins reside and act as priests to the Bondili people. They eat animal food. Dravida Brahmins number 18,843. They are of three classes: Rig Védís, Yajur Védís, and Sáma Védís, according to the védas followed by them. The great majority of Brahmins follow the Yajur Véda. The Sáma Védís are rare in this district. There are differences in the rituals observed by them. Sometimes the Yajur Védís have their ceremonies performed by the Rig Védís. But Rig Védís cannot have the Yajur Véda rituals except for the shódasa karmá or funeral ceremonies of the first ten days after death. The Rig Védís and Yajur Védís intermarry. Until the ceremony of betrothal the bride observes the ritual of the father's family, and afterwards of the bridegroom's family. When a Yajur Védí dies, his son does not shave his head until he begins the karmá (funeral ceremonies); in the case of the Rig Védís, however, this is done before the corpse is removed.

Smártas form the great majority of the Brahmins. They are divided into two classes according to their profession—Vaidikás and Laukikás or Niyogis. The Vaidikás are generally employed in performing the védic ceremonies, and officiate as village and domestic priests. They shave their whiskers and beards. They are sub-divided into eight branches, viz.: Velanáḍu, Véginádu, Kásulanáḍu, Mulikináḍu, Telaganya, Yágnavalkya, Draviḍa and Árámadraviḍa. The Mulikináḍus and Telaganyas are the prevailing classes in the district, the whole of the Nandyál division being a part of the Mulikinád country. Telaganya women are distinguished from others by the absence of the nose-rings which they are prohibited from wearing. There are a few Velanáḍus and Véginádus here and there. Kásulanádu Brahmins are also very few, and reside in Sirvél, Nandyál, and two or three villages of the Rámallakóta Taluk. The other branches are not found in the district. The sub-divisions do not intermarry, but eat together. If intermarriages do take place, as

they do very rarely, the couple are held in low estimation by their class, and the wife is prohibited from taking part in certain ceremonies on occasions of marriage, such as presentation of lights and the carrying of raw rice intended to be poured over the heads of the bridal couple. But they do not forfeit caste.

The Laukikás are also sub-divided into eight classes, viz.: Áruvélaváru, Túrpunáṭiváru or Prákhnativaru, Nandavaríkulu, Praṭhamasákhalu, Kannadílu, Désasṭhulu and Golkonda Vyápárulu. They are generally the village Karnams. The Áruvélas are the prevalent class in the Cumbum and Nandyál Divisions. The Nandavaríkas form the next important class and reside chiefly in Rámallakóta, Nandikótkur and Pyápali divisions. The Kannadís predominate in the Pattikonda Taluk.

The Nandavaríkas are so called from Nandavaram in the Banganapalle Jaghire, to which place they are said to have been invited from the north by Prince Nandana some 2,000 years ago. These castes also do not intermarry, except the Désasṭhás, who marry indiscriminately with the other classes. In some rare cases Áruvéla women marry the Maddvhá and Golkonda Vyápáris, but they are held in lower estimation than others. There is not much distinction between these sub-divisions, except in some unimportant ceremonies performed by the females according to local customs.

The Brahmins in this district are better off than those in the coast districts. They do not sponge so much as the latter upon the charity of others. But a great portion of them are poor, though endowed with small Inams. One cause of their poverty is the imposition of quit-rent on Inams and the reduction of the assessment on Government lands, which affects the rental value of the Inams. The revision of the village establishments, by which only one Karnam was appointed in the room of several Mirasidars, has thrown out of employment more than one-half of the Laukiká Brahmins. One result of this is that the Brahmins have turned their attention to agriculture, and in a few instances they plough their own lands. Kshatriyas, or Rajputs properly so called, are not to be found in a body in this district, except perhaps the Owk Poligars, who are related to the Anegundi Rajas. The census of 1881, however, registered 2,898 under this class. The greater portion of them profess the Vaishnava religion. They are generally Bondilis, who trace their origin to Bandelkund in Northern Hindustan, and are generally employed as peons and police constables. There is also a class of people called Rajus, who are scattered in a few villages throughout the district. These eat and drink with other castes, and are therefore not Kshatriyas proper..

Vysyas or *Chetties* number 31,564, of whom nearly one-third are Vaishnavaites. They are merchants and traders, and are generally well off. But of late, however, many of them have taken to cultivation. Besides Sankarácharya they have their own priest, Bhaskarapant, who

settles all their caste questions. Their chief family deity is Kannyakámmaváru. They have a temple in all the chief towns, and set aside a small percentage of their income or allot a share in their business for its maintenance and for other charitable purposes. They class themselves with the right-hand caste of Sudras, and take a prominent part in the quarrels between the right-hand and left-hand castes in the matter of street processions.

There are also a few Béri Komati Chetties in the Cumbum and Rámallakóta Taluks. They belong to the left-hand caste and eat animal food like the Vaishnava Komatis of the right-hand class. They are not associated with at meals by other Sudras.

The Sudra class has numerous sub-divisions:—

1. *Jangams;* these are called Mahéswaras and are looked upon as sacred by the Lingáyats as the Brahmins are by the rest of the Hindus. They eat and drink indiscriminately with all castes and classes who wear lingam, excepting the Ganáyats who eat flesh.

2. The Linga Balijás are sub-divided into Pancha Balijás, Stala Balijás, Jaini Balijás and Adi Balijás. All the sub-divisions sit together at meals, but do not intermarry. They do not eat with other castes, such as barbers, weavers, thumbalas, potters, &c., though the latter are Lingáyats who abstain from animal food and are allowed to eat with their common priests, Jangams. The Balijás' refusal to eat with the inferior castes is more a question of rank than of caste. The widows are allowed to remarry. Sometimes a widow has intercourse with a man of her caste, and if she becomes pregnant she is at once married to him or another man of her caste. In both these cases the child born is recognized as the lawful child of the new husband and inherits all his property. This custom also prevails among several inferior non-Lingáyat castes, such as potters, idigas, and the like.

Among Balijás adultery by a married woman or a widow is punished with a fine varying in amount according to the caste of the man with whom the offence is committed. If the offence be committed with a non-caste man who takes animal food, she is more heavily fined; if with a non-Lingáyat who does not eat animal food, the fine is proportionately less; if the man is of her own caste, the amount is a trifle.

Among the non-Lingáyat Balijás also there are several sub-divisions, viz.:—

Gajula Balijás.—These are chiefly bangle-sellers. They adorn the hands of married women with bangles.

Perika Balijás, so called from their ancestors living by pack-bullocks. They now carry on cultivation. They are chiefly to be found in the Márkápur Taluk and in one or two villages of Nandikótkur.

Tota Balijás or *Setti Balijás* chiefly carry on cultivation.

Most of these Balijás worship Vishnu. They do not allow widow marriage and are particular about intermarriage, as persons of impure descent assume the name of Balijás. They generally have headmen called Setties who watch over and object to intermarriages opposed to

the prescribed rules, and also decide caste disputes subject to the orders of the Srísailam Maṭham.

These Setties exercise similar powers over several other sub-divisions of the right-hand caste. The village barber, potter and washerman are the chief instruments for the execution of their orders. When any one is suspended by the orders of the priests, they are directed to discontinue their services to him, pending the final disposal of the case; an order which, in practice, they respect as much as, perhaps more, than an order from revenue authorities, who might threaten them with an attachment of their Inams, but not induce them to obey their order.

Munnuti Gumpu.—A mixed caste, comprising the illegitimate descendants of Balijás and the male children of dancing girls.

Kápús are the principal cultivators. They are divided into several sub-divisions: Pákanati (from the east) Kápús, Motati Kápús, Velnati Kápús, Peḍakanti Kápús, Nanugonḍa Kápús, and others. Each sub-division is again divided into tegas or clans. All the Kápús eat together and from each other's cups, and do not care for the pollution which the higher classes so much observe, but they do not intermarry except in their own tegas. The Pakanádús of Pattikonda and Rámallakóta Taluks allow a widow to take a second husband from among the caste men. She can wear no signs of marriage, such as the tali, glass bangles, and the like, but she as well as her new husband is allowed to associate with the other caste men on equal terms. Their progeny inherit their father's property equally with children born in regular wedlock, but they generally intermarry with persons similarly circumstanced. Their marriage with the issue of a regularly married couple is, however, not prohibited.

It is a matter for regret that this privilege of remarrying is much abused, as among the Linga Balijás. Not unfrequently it extends to pregnant widows also, and so widows live in adultery with a caste man without fear of excommunication, encouraged by the hope of getting herself united to him or some other caste man in the event of pregnancy.

In many cases caste men are hired for the purpose of going through the forms of marriage simply to relieve such widows from the penalty of excommunication from caste. The man so hired plays the part of a husband for a few days, and then goes away in accordance with his secret contract.

Pedakanti Kápús do not wear the tali or a petticoat (ravika) to cover their breasts.

Velamas.—There are very few Velamas in the district. They chiefly live in Pullalcheruvu and Cherlopalli in the Márkápur Taluk. Their women are kept in gosha, but owing to poverty this rule is not strictly observed now. Their chief occupation is cultivation.

Kammás.—There are several sub-divisions of the Kammás:—

Iluvedalani or in-door Kammá.—A few families only exist in the district, and they are in the Márkápur Taluk, which at one time was

ruled by Sayappa Naidu, a member of this caste and a relative of the widely known Vasi Reddy family of the Guntúr District. The Kammá women are kept in strict gosha. They consider it beneath them to spin thread or to do other work. A sub-division of this caste lives in Pullalcheruvu, whose families, also gosha, work at the spindles like other women of the country. Another class of in-door Kammás resides about Owk. They are apparently descendants of the Kammás who followed the Naiks from Guntúr to Gandikóta in the sixteenth century. They are now reduced, and their females work like Kápús in the field.

Gampa (Basket) Kammás.—Gampa Kammás are cultivators like the Kápús. They are distinguished from in-door Kammás by their women wearing the cloth over their right shoulder, whereas the in-door carry the cloth on the left.

Gollalu or Shepherds.—They keep sheep and sell milk. They eat and mess with the Balijás and other high caste Sudras, but, unlike their brethren of the south in the matter of street processions, they are classed with goldsmiths or the left-hand caste. When any one is reduced to poverty, the others give him each a sheep and restore his flock.

There are several sub-divisions among them, viz.: the Karnagollalu, Erragollalu, Puchigollalu (who do not wear ravika), Pakanatigollalu, Pedditigollalu, and so on. The Karnagollalu chiefly reside in the Pattikonda Taluk, where the chief Poligar, that of Maddikéri, was of that caste. The Pedditigollalu generally are of the mendicant class, though some of them exercised power in former times as the Poligars of Yendrapalli and Venkatádripálem in the Márkápur Taluk. The Gollas occasionally dedicate their girls to Venkatésa as Basivis (unmarried); they never marry, and live by prostitution.

Kurubás tend sheep and weave kamblies; they belong to the right-hand caste and have the privilege of passing through the main bazaars in processions. They also sometimes dedicate their girls as Basivis.

Batrájulu.—They trace their origin to the Kshatriya caste; some of them wear the sacred thread. They are generally educated and live by singing the praises of the people. The high caste people, Kammás, are bound to pay them certain fees on marriage occasions; some of the Batrajás have Shrotriems and Inams.

Boyalu or Kirátás (Bédirs) are the chief police taliaries of the district. They live by gathering jungle produce or cultivating lands. They are numerous in the Pattikonda Taluk, where three of the old Poligars belonged to this caste.

The Boyas are divided into two classes: the Gunta Boyas and Pedda Boyas. The Gunta Boyas do not eat beef or drink toddy, but there are not many of them in this district, though they prevail in the adjacent district of Anantapur.

The Pedda Boyas eat beef, and are the chief cattle-lifters in the district. Of late they have been giving up the practice of eating beef in imitation of the higher castes of Sudras. Boya girls are also dedicated as Basivis. Boya women in poor circumstances keep their caste

men and marry them long after they bring forth children. After marriage the grown-up children are legitimatized.

Panasavándlu or Runjus.—These take alms from the Béri Komatis and goldsmiths and no others. The story goes that in Golkonda a tribe of Komatis named Bacheluvaru were imprisoned for non-payment of arrears of revenue. Finding certain men of the artificer caste, who passed by in the street, spit chewed betelnut, they got it into their mouths and begged the artificers to get them released. The artificers pitied them, paid the arrears, and procured their release. It was then that the Kamsalis fixed a vartana or annual house fee for the maintenance of the Panasa class on condition that they should not beg alms from the other castes.

The Panasas do not live in this district, but appear every year to collect their dues.

Sále, Togata, Kurni, Pattakár, Katri, Dévángulu, Jándra, Atakaru.—All these castes weave cloths. The first five belong to the right-hand caste and the last three to the left-hand.

Brinjáries.—A wandering criminal class. Many of them have of late settled down in villages and cultivate lands, but they build their houses at a distance from the village.

Chákala or Washermen.—In Cumbum division they also serve as palanquin bearers. They are always at the mercy of the Government officials, and are compelled to carry luggage for little or no wages. Some are Inamdars, while others work for wages. Owing to the operation of Regulation VI of 1831 quarrels often occur between them and strikes are not unfrequent.

Erukalás, like the Brinjáries, trade in salt or grain on pack bullocks. They make bamboo and date mats and baskets of all sizes. Many of these families have also settled in villages and carry on cultivation, as in Pyápali and Kodumúr. They also make épi ropes for cots.

Pichikunta Vándlu.—A class of mendicants; they chiefly beg from the Kápús and Gollas, whose pedigrees or gotrás they relate.

Balasantan Vándlu tell ballads. The chief tales related by them are the Bobbili-katha, or the story of the siege of the fort of Bobbili in Vizagapatam by M. Bussy; the Kurnool Nabob's katha, or the story of the resumption of Kurnool by the British; the tale of the quarrels between Ganga and Párvati, the two wives of Siva, and so on.

Bingivándlu.—Also a class of mendicants who themselves act and play as dramatists; some of them have Shrotriem villages, as Lingineni Doddi in Pattikonda.

Mailári Vándlu, who call themselves a sub-division of Balijás. They beg from Komatis and no others. Their ancestors were servants of Kannyakámmaváru, who burned herself to avoid falling into the hands of Rája Vishnu Vardhana. On this account they are allowed the privilege of collecting certain fees from all the Komatis. The fee in this district is eight annas per house. When he demands the fee, a Mailári appears in his full dress (kási), which consists of brass human heads

tied to his loins and brass cups to his head, a looking glass at the abdomen, a bell hanging from his girdle, a bangle on his forearm and wooden shoes on his feet. In this dress he walks, holding an umbrella, through the streets and then demands his fee. If the fee is not paid, he again appears in a more frightful form called Bhúthakási. He shaves his whiskers, almost naked, proceeds to the burning ground, where he makes rati or different kinds of colored rice, and goes to the Komatis and extorts his fees.

Maratas are immigrants from the north or Bijapúr country.

Dommaravándlu and Payalamanlu are wrestlers and exhibit different shows. Some of their women are not married and live by prostitution.

Jalagaduga Vándlu wash ashes from goldsmiths' shops.

Rangaráju.—A caste of dyers; they are found chiefly in Kurnool, Banganapalle, and Nandyál.

Idigas draw toddy. They are also the principal arrack sellers.

Médaras make bamboo baskets, sieves, boxes, &c. They cut bamboos from the forests during dark nights, thinking that bamboos would be damaged if they are cut at other times.

Mandulavándlu are Jogulu; they sell drugs and powders. Some of their women in Kurnool act as midwives.

Gándlás.—They press oil and sell it. Some use one bullock and others two to the mill. The former class is considered more respectable than the latter. Most of them follow the Lingáyat religion and call themselves Balijás.

Jinigars are painters and draw beautiful pictures.

Muchalavándlu.—They make and sell slippers.

Katikavándlu sell mutton. They are either Mahrattas or Mussalmans. Some are called Sultani butcher or Hindus, forcibly circumcized by the late Nabob of Kurnool. They observe both Mussalman and Hindu manners.

Bogamvándlu or Dancing-girl Caste, who obtain livelihood by prostitution. The males are married to illegitimate daughters of the widows of other castes; their daughters however are not married, but live by prostitution, and are entitled to a share of the family property like the male members. Some time ago two girls of this caste, born in wedlock, were married by the father contrary to custom, but the marriage proved unhappy, and the people are afraid of making any further attempt for fear of similar results.

Málás and Madigás.—The former belong to the right-hand and the latter to the left-hand caste, and they often quarrel. Of late their condition has slightly been improved since the arrival of the Missionaries, who have established schools for their children and exercise a tacit influence in their favour. Many of these have become Christians; almost all the Protestant Christians are from these classes. The favourite deity of the Madigás is Matanga, an ancient Rishi f

whom they trace their origin. In 1867 Madigás were converted *en masse* by the Baptist Missionaries in the Márkápur Taluk. Immediately afterwards a malarious fever carried off many of them. They attributed the calamity to their change of faith and consequent displeasure of Matanga, and many reverted to their former faith. Málás live chiefly by weaving, &c.; Madigás by tanning leather and making shoes, &c.

Mashti and Dakkalas.—These beg from Madigás and no others; a very few of them live in the district. Mashtis spin the finest thread in the country. These, like other privileged beggar castes, have divided the district among themselves, and do not beg except within their own limits.

Almost all castes have their guilds or corporations, and Government will do well by registering them and defining their duties or compelling them to register a memorandum of the rules by which they may wish to be guided.

Religious Institutions and Choultries.—An old saying is that a village without a temple is unfit for human habitation, and so every village has one or more temples, dedicated either to Vishnu or Siva.

In many temples no service is performed except on festival occasions. In the more wealthy temples daily service is kept up, a regular establishment being entertained as detailed below:—

Ácháryulu (local preceptor).
PúJáris (officiating priests).
Musicians, generally of the barber caste.
Dancing girls.
Kondikádu (sweeper and peon), who also supplies flowers for service.

In a large number of cases, especially in pagodas situated upon hills, weekly service is performed on Saturdays or Mondays, according as the deity is Vishnu or Siva.

The idols, as a rule, face the east or towards the rising sun. In a few temples, fabled to have been built by Janaméjaya, they face towards the west.

Hanumán, as a rule, faces to the south in commemoration of his expeditious journey to Lanka (Ceylon), the residence of Rama's enemy (Ravana), which he ultimately burnt.

There are, besides, village goddesses who are generally worshipped at the outskirts of the villages under various names, Sunkulamma, Ellamma, Gangamma, Rámulamma. Tuesday and Sunday are their favourite week days on which all vows are performed and sheep or fowls sacrificed. All the classes of people worship the goddesses, but the Brahmins and others, who do not eat flesh, make the animal offerings through the Sudras.

Serpent worship and tree worship are also common, especially among women. In almost every village groups of stones, engraved in forms of

snakes, are to be found heaped in corners or placed on a raised pyal. They are generally worshipped on the Nagula Chaviti, or the fourth day of the bright fortnight in the month of Sravana, when women fast and pour milk over these stones or over ant-hills in which the cobra is believed to take shelter. That day is observed in the district as a great festival day.

ENDOWMENTS.—Almost all temples are endowed with lands, grants of former chiefs. They are registered in the name of the deity or the officiating priest or the attendant servant.

The annual value of the religious endowments in the district may be estimated at about 70,000 rupees. In the Pattikonda Taluk, for which alone detailed information has been obtained, the land endowments amount to 14,372 acres assessed at Rs. 9,482-12-5.

In some instances money allowances are paid in lieu of lands resumed. The temples, however, are not taken care of, and are generally in a very bad state of repair, not excepting the most sacred Srísailam. The lands are generally leased by the púJáris for long periods in consideration of premiums received, and the result is that the service is neglected, and in many instances the temple itself is abandoned.

In 1864, under the Temple Committee Act, a committee of five members was appointed in each taluk to supervise the affairs of the temples; they had power to fill up vacancies by election, but the power has seldom been exercised.

At this moment the Pattikonda committee has only three members Koilkuntla two, and so the other taluks.

The members of the committee live at a distance from each other, and so never meet or consult with each other. They have divided the work of supervision by a tacit understanding amongst themselves, so that each considers himself the sole controller of the institutions within his reach, but does not exercise any real supervision. The cause of this failure is that the committees' duties and powers are not clearly defined in the Act. They cannot enforce their orders. They have not been furnished with a list of the institutions under their care. They have no establishment, not even a peon to circulate papers, nor funds to meet such charges.

Objects of Worship.—Vishnu is worshipped under a variety of names, and the idol is generally an image formed according to the particular legend applicable. Thus Chenna Késavaswami, besides the chakram and sankhu in his two upper hands (Vishnu has four hands), holds the gada or sword in his left hand and exhibits the palm of the right hand uplifted to the worshipper as a symbol of encouragement and hope.

Srivenkatésa stretches his right hand downwards; a symbol, it is said, of his adoring Siva.

Vénugópála is represented as playing upon a flute like a shepherd boy, with his left leg carried over the lower part of the right leg.

Maddulêti, in Rangapuram, Nandyál Taluk, is a simple stone, that being the form left after Vishnu's disappearance from his faithful votary, a Boya, the founder of the temple and ancestor of the present púJári.

Obulêsa, near Pyápali, is a simple scroll on a hill rock, somewhat resembling the figure of a guana and two small boulders, one of them having the footprint of a horse, on which Vishnu is said to have appeared there.

In a few places, as Koilkuntla, sacred sálagrámás are worshipped; while in others, a simple stone with perpendicular marks, representing Vishnu's feet, is worshipped by the name of Ramaswami, a deity that attracts more attention in the Ceded Districts (the old Dandaka forest) than any other during outbreaks of epidemic cholera, when whole nights are spent in singing praises to Rama.

In Vishnu temples service is performed by Brahmins, Sátánís or Boyas. The Brahmin púJáris are of two classes, Páncharátrás or Vaighánasas; they observe different rituals.

The púJáris are held in low estimation by the other Brahmins, who do not partake of the offerings or drink the tirtham or holy-water of the temple, a circumstance partly due to the fact that the temples in this district, except that at Ahóbilam, have not been consecrated by the high priests.

Siva is generally worshipped in the form of a lingam (phallus) or stone generally rounded at the top. In some cases it is only an unworked stone, as at Sangamésvaram; sometimes, as at Turimilla, the lingam bears a scar said to be caused by the treading of Kámadhénu in Parasurámá's conflict with Kártaviryarjuna.

In Siva temples the service is performed by Jangams and Tambalas, but abhishéka or ablutions with védic hymns (mantrams) are performed by Brahmins alone.

The following is a list of the principal pagodas in the district :—

The *Srisailam temple* is the most ancient and sacred in Southern India. It is situated on the high banks of the Kistna, in the midst of malarious jungles and rugged hills. Notwithstanding its inaccessibility, the pilgrims to Srísailam are numerous, some of whom come from Central Hindustan.

The earliest record we have of this temple relates to a visit by the Chalukya Prince, Trailokya, in A.D. 1058. It was richly endowed by Hindu princes and nobles, and was in a prosperous condition till the arrival of the Muhammadans in the seventeenth century, who resumed Inams and levied a tax on pilgrims.

In the first year of the British administration this tax amounted to Rs. 5,025-5-9. In 1840, when the Government ceased their connection with the temples, the pagoda was handed over to Sri Sankaráchárya as

its warder. This priest now leases the revenues and does not keep the temple buildings in good order. The púJáris are Jangams.

The innermost part of the temple is very dark, and so the lingam is sometimes exhibited to the visitor by means of a mirror (called Darpana) for which a large fee is charged.

At the Sivarátri, in the month of February or March, a grand festival takes place, which is attended by pilgrims from all parts of the country, who muster about twenty to thirty thousand. A fee is collected by the renters, and another fee by the Chenchus.

This festival is followed by another in honour of Ambádévi, and the whole lasts nearly two months.

The Local Board spends some Rs. 400 for sanitary arrangements during the festival. For a further description of the temple, see chapter on Antiquities.

Ahóbilam.—Ahóbilam, near Rudravaram, in the Sirvél Taluk, is the most sacred Vishnu temple in the district. It is thirty-five yards square, and the walls are five yards high. It is dedicated to Narasimha, the man-lion avatar of Vishnu, which he assumed to destroy the tyrannical demon Hiranya Kasyapá.

The shrine consists of (1) the Diguva Ahóbilam temple at the foot of the hills; (2) the Yeguva Ahóbilam temple, about four miles higher up on the Bhavanási; and (3) a small pagoda at the top of the hills. These, with six other pagodas situated about the hill, form a group known as Nava (nine) Narasimha, representing nine different forms in which Vishnu exhibited himself.

Diguva Ahóbilam is a small ordinary shrine; at Pedda Ahóbilam the idol is kept in a rock-cut cave or rather a hollow caused by the denudation of a subjacent rock. Near it, in a verandah, is the Chenchu bride of the swami, on whose account the Chenchus became the votaries of Vishnu and enjoy certain fees at the festival; near to this is a deserted room of Vishnu's lawful wife, Lakshmi, who, being offended at her husband's faithlessness, went up the hills and took her abode on the top of the Momukonda peak. Here, upon one of the precipitous sides of a deep and dangerous ravine, is an iron pillar which barren women solicitous for children move round (pradakshinam) and adore.

The shrine is alleged to have been first established by Pratápa Rudra, the supposed founder of Rudravaram in the fourteenth century, the Adi Sathagopa Jiyyangar being the priest in charge. His successors, known as Ahóbilam priests, have always been its warders. The present warder resides at Tiruvallúr.

The Vijayanagar Princes endowed the temple with Inam villages and lands. Only some of these are now continued, about 40 acres of land in the Sirvél, Koilkuntla, and Badvél Taluks, and two Inam villages, viz., Gundala and Hobula Agraharam in the Tadpatri Taluk. Besides,

an allowance of Rs. 350 is paid by Government in lieu of resumed lands and fees.

The annual festival is performed in the months of March and April. The Local Board spends some 130 rupees for sanitation during the festival.

The temple was plundered, and its valuable jewels taken away by the Muhammadans of Golkonda in the seventeenth century and by Nawab Munauwar Khán in the latter part of the last century. Munauwar Khán also levied fees from the pilgrims.

The Sangamésvaram Temple.—Sangamésvaram is at the junction of the Kistna and the Bhavanási. There is a group of small temples here, one of which has its gópuram built in the form of a car or ratha. The idol is fabled to have been established by Bhima, one of the five Pandús. Once in twelve years the water of the two rivers is supposed to rise by the influence of Jupiter's entering the constellation Virgin, and a large number of pilgrims resort to the place on that occasion to wash away their sins by bathing in the sacred water. An annual festival is performed there on the day of Sivarátri.

Mahanandi, a Siva temple near the Nandikanama, and *Górantla*, a Vishnu temple in Rámallakóta, are also important places at which large numbers assemble on occasions of festivals. The remaining institutions are only of local importance. The principal of them are the pagodas at Márkápur, Tripurantakam, Koilkuntla, Owk, Nosam, Buggarámésvaram, Rámallakóta, Tartúr, Gundala, Kaulutlayya. At all these places annual festivals take place, and from 500 to 1,000 people assemble.

The following abstract shows the number of institutions in the district for which money allowances are made by Government :—

Taluk.	Number of institutions.	Amount. RS.	A.	P.
Pattikonda	10	367	6	8
Rámallakóta	2	69	10	0
Nandikótkur	..	..		
Nandyál	2	19	7	6
Koilkuntla	25	1,634	7	4
Sirvél	5	483	0	0
Cumbum	20	1,589	0	0
Márkápur	7	911	4	0
Total ..	71	5,074	3	6

The following are the principal Muhammadan institutions :—

	Annual allowances. RS.	A.	P.
1. Jimma Masjid in the Kurnool fort. It was built by Abd-ul-waháb Sáhib on the foundation of a Hindu temple	474	8	0

	Annual allowances. RS.	A.	P.
2. Jillu Khán Masjid was built by Nabob Munauwar Khán, who appointed one rupee for its maintenance. This was cancelled by Rasúl Khán, who allowed..	255	2	0
3. Lalband Masjid was originally endowed with lands in Rémota. This endowment was cancelled by the late Nabob. But being an old mosque the British Government have allowed	73	2	0
4. Jibee Masjid, built by Faqír Khán in 1125 Hijri, when the Nabob gave him one pie and a handful of grain on each bullock load brought into Kurnool for his subsistence. This was abolished and in lieu thereof is allowed	73	0	0
7. Azgur Kassiense Darga; the village of Chinnakkapalli was granted by Ranmas Khán in 1191 Hijri (A.D. 1777). It was resumed by Alíf Khán who granted a money allowance of	292	8	0
8. Masúm Sháh Darga, sometimes called Yúsuf Sháh Maulá, in lieu of a tax of one pie on oil-mongers, purchasers, &c. This is held in great veneration both by the Muhammadans and Hindus, who often settle their disputes by an oath at this place	161	11	0
9. Sháh Madur Sháh; this is an astana, built in honor of Sháh Madur, who is supposed to be still living somewhere. This was built in the time of Abd-ul-waháb ..	8	15	0

Besides the above there are several petty mosques for which Government contribute money allowances amounting in the aggregate to Rs. 1,756-7-11.

Missions.—Three Protestant Missions work side by side.

London Mission.—Some time previous to the year 1840 the London Missionaries were in the habit of visiting the Cuddapah Jail and preaching the Gospel to the prisoners confined therein. One of the prisoners, a *Málá* by caste, and a resident of Rudravaram or its neighbourhood, in Sirvél Taluk, then belonging to Cuddapah, "received the Word with joy." After his liberation he communicated the news to his friends, and in the course of a few years several Málá families in that and the neighbouring villages joined the Christian religion. They are now superintended by a minister who resides at Cuddapah.

In 1855 the Málá community of several villages near Nandyál having placed themselves under Christian instruction, Rev. Johnston was sent

to establish a branch mission at Nandyál. He worked there till 1878, when he was succeeded by Rev. Stephenson, who has recently removed his head-quarters to Gooty. He is assisted by a native minister and catechists. Nine schools have been established for the education of the Málás.

Society for the Propagation of the Gospel.—In 1855, about the time that Rev. Johnston went to Nandyál, Rev. John Clay was sent by this Society to establish a mission at Mutiálpád in Sirvél Taluk, six miles from Rudravaram. He has since worked there and built a chapel. Rev. Shepherd and a native evangelist preach in Kurnool and its neighbourhood.

American Baptist Mission.—A new chapel and mission-house has recently been built at Kurnool. *Madigás* are the chief people who adhere to this mission. A branch of this mission, located at Ongole, has been working in the Márkápur Taluk for the last twenty years.

Roman Catholic Mission.—In the latter part of the eighteenth century a mission was established at Satiapuram near Proddutúr. From Satiapuram it extended its operation to Onteddupalle in Koilkuntla Taluk, Pólúr and Kotala near Nandyál, and several other villages in that neighbourhood.

The total number of Roman Catholics in Kurnool District, as given in the census of 1881, was 1,191. Excepting a few Christians at Kurnool who are Málás, the Roman Catholics in Onteddupalle and Pólúr are all respectable caste men—Kápús or weavers—who eat, drink and intermarry with the Hindus.

They were in charge of the French priests of congregation of the Foreign Mission till 1843, when this mission was transferred to the Vicar Apostolic of Madras. They are now visited by a priest whose head-quarters are at Bellary.

The other important Catholic station is Maddikera in Pattikonda Taluk. It is in charge partly of the Goa priests of Bellary and partly of the Vicar Apostolic of Madras. A fine substantial chapel has recently been built there for its congregation, whose numbers greatly increased during the last famine.

CHOULTRIES.—The following is a list of the more important choultries in the district:—

1. *Kurnool.*—Médam Venganna's choultry is a fine large building with a small water cistern and a garden.

Malévandla choultry is a large one endowed with 10,000 rupees, but owing to family quarrels as to the managership the choultry is neglected.

2. Five miles from Kurnool, on the Gooty road at Dinna Dévarapad, is Vémula Venganna's choultry with a fine mango-tope attached to it.

3. Tékúr choultry, by Shroff Venkatáchalam, on the Gooty road, on the Handri.

4. *Énigamarri.*—Siddi Ramayya's choultry on the Gooty road. It has not sufficient accommodation for travellers. For want of a cooking room for Sudras much inconvenience is felt.

5. *Pyápali.*—In the town there is a mud-roofed choultry, built by Garikapati family. It is not in good order and is not much used.

Ten miles from Kurnool, on the Bellary road at Nagalavaram, is a choultry built by Pandita Krishna Row.

At Kodumúr there is no choultry. The want of it is much felt.

6. *Pattikonda.*—A large choultry was built by Doddi Narasimhappa of Bellary in 1837. It is endowed by Government with 58·25 acres of regada land in the village of Maddikeri. It is under the management of Doddi Yogappa, the Munsif at Bellary. Much inconvenience is felt from want of a shed on the street pyal to keep off the sun.

7. *Jonnagiri.*—A small choultry was built here by Mr. Robertson, but is now ruined. An estimate is in course of preparation for its restoration by the Local Fund Board.

8. *Jaladurgam.*—A small choultry with a fine well, by Komati Múrti, built in Mr. Robertson's time and endowed with 3·99 acres of land by Government.

9. *Koilkuntla.*—A large choultry was built by Pandita Krishna Row, a former Tahsildar, and since handed over to the Local Fund Board. A wing of the choultry is in possession of a Brahmin, to whom it had been granted by the founder. This should be purchased by the Local Board. Besides this, in almost every village in the Koilkuntla Taluk, through the influence of Pandita Krishna Row, a halting-place called dharmasála has been built for the use of travellers.

10. Fifteen miles from Kurnool, on the Cumbum road at Voruvakallu, is a choultry and a well, lined with fine stone, by Lingamvari family.

11. Tammarajupalle choultry, built by Pandita Krishna Row on the ghât of that name. It is now in charge of the Local Fund Board.

12. At Nandyál, Gázulapalli and Pacharla there are Local Fund choultries. A peon is in waiting in each of them.

13. At Nandikótkur there is a private choultry, built by a Saukar, Chenchayya.

14. At Atmakúr a Local Fund choultry has recently been built.

15. At Chágalmarri is a choultry, built by Narrainsawmy Naidu.

At Sirvél there is an old choultry, built by a Brahmin named Chalamayya. It is now in bad order.

Besides the above buildings almost every temple has spacious rooms which are invariably used by native travellers.

For English travellers there are bungalows on the Gooty road in charge of the Local Fund Board.

Section II.—Popular Customs.

(*By C. Somasundara Sastriar, B.A.*)

A brief mention will now be made of a few of the more important popular customs.

Peddamma or Sunkulamma Jatra.—This is a ceremony strictly local, in which the entire community of a village take part, and which all outsiders are excluded from participating in. It is performed whenever a series of crops successively fail or cattle die in large numbers of murrain, and is peculiarly adapted, by the horrible nature of the attendant rites and the midnight hour chosen for the exhibition of its most ghastly scenes, to impress the minds of an ignorant people with a belief in its efficacy. When the celebration of the jatra is resolved, a dark Tuesday night is selected for it, and subscriptions are collected and deposited with the Reddi or some respectable man in the village.

Messengers are sent off to give intimation of the day fixed for the jatra to the Bynénivádu,* Bhutapilligádu,* and Poturáju,‡ three of the principal actors in the ceremony. At the same time a buffalo is purchased, and, after having its horns painted with saffron and adorned with margosa leaves, is taken round the village in procession with tom-toms beating, and specially devoted to the sacrifice of the goddess Peddamma or Sunkulamma on the morning of the Tuesday on which the ceremony is to take place. The village potter and carpenter are sent for and ordered to have ready by that evening two images of the goddess, one of clay and the other of juvi wood, and a new cloth and a quantity of rice and dholl are given to each of them. When the images are made they are dressed with the new cloths mentioned above, and the rice and dholl are cooked and offered as naivédyam to the images. In some villages only one image, that of clay, is made.

Meanwhile the villagers are busy erecting a pandal in front of the village chavidi, underneath which a small temple is constructed of cholum straw. The Bynénivádu takes a handful of earth and places it inside this little temple, and the village washerman builds a small pyal with it and decorates it with rati (streaks of different colored powders).

New pots are distributed by the potter to the villagers, who, according to their respective capabilities, have a large or small quantity of rice cooked in them to be offered as kumbham at the proper time.

After dark, when these preparations are over, the entire village community, including the twelve classes of village servants, turn out in a body, and, preceded by the Bynénivádu and Asadivandlu, proceed in procession with music playing to the house of the village potter. There the image of the goddess is duly worshipped, and a quantity of raw rice is tied round it with a cloth. A ram is sacrificed on the spot and several limes cut and thrown away. Borne on the shoulders of the potter the image is then taken through the streets of the village, the Bynénivádu and Asadivandlu dancing and capering all the way, and the streets being drenched with the blood of several rams sacrificed at every turning of

* Drummer or singer.

† A man whose duty is to sprinkle the polu or blood-stained rice over the streets of the village.

‡ PúJári and executioner.

the road and strewed with hundreds of limes cut and thrown away. The image is then finally deposited in the temple of straw already referred to, and another sheep is sacrificed as soon as this is done. The wooden image, made by the carpenter, is also brought in with the same formalities and placed by the side of the image of clay. A pot of toddy is similarly brought in from the house of the Ídigavádu (toddy-drawer) and set before the images. Now the Devarapotu or buffalo, specially devoted to the sacrifice of the goddess, is led in from the Reddi's house in procession together with a sheep and a large pot of cooked rice. The rice in the pot is emptied in front of the images and formed into a heap, which is called the kumbham, and to it are added the contents of many new pots which the villagers have ready filled with cooked rice. The sheep is then sacrificed and its blood shed on the rice heap. Next comes the turn of the Devarapotu, the blood of which also, after being killed, is poured over the rice heap.

This is followed by the slaughter of many more buffaloes and sheep by individuals of the community who might have taken vows to offer sacrifices to the goddess on this occasion.

While the carnage is going on, a strict watch is kept on all sides to see that no outsider enters the village or steals away any portion of the blood of the slaughtered animals, as it is believed that all the benefit which the villagers hope to reap from the performance of the jatra will be lost to them if an outsider should succeed in taking away a little of the blood to his village.

The sacrifice being over, the head and a leg of one of the slaughtered buffaloes are severed from its body and placed before the goddess with the leg inserted into the mouth of the head. Over this head is placed a lighted lamp which is fed with oil and buffalo's fat. Now starts a fresh procession to go round the village streets. A portion of the kumbham or blood-stained rice heaped up before the image is gathered into two or three baskets and carried with the procession by washermen or Mádigás. The Bhutapilligadu now steps forward in a state of perfect nudity, with his body clean shaven from top to toe and smeared all over with gore, and taking up handsful of rice (called poli) from the baskets scatters them broadcast over the streets. As the procession passes on, bhútams or supernatural beings are supposed to become visible at short distances to the carriers of the rice baskets, who pretend to fall into trances, and, complaining of thirst, call for more blood to quench it. Every time this happens a fresh sheep is sacrificed and some limes are cut and thrown in their way. The main streets being thus sprinkled over with poli or blood-stained rice, the lanes or gulleys are attended to by the washermen of the village, who give them their share of the poli. By this time generally the day dawns and the goddess is brought back to her straw temple, where she again receives offerings of cooked rice from all classes of people in the village, Brahmins downwards. All the while the Asadivandlu keep singing and

dancing before the goddess. As the day advances a pig is half buried at the entrance of the village and all the village cattle are driven over it. The cattle are sprinkled over with polu as they pass over the pig. The Poturaju then bathes and purifies himself and goes to the temple of Lingamayya or Siva with tom-toms and music and sacrifices a sheep there. The jatra ends with another grand procession in which the images of the goddess, borne on the heads of the village potter and carpenter, are carried to the outskirts of the village, where they are left. As the villagers return home they pull to pieces the straw temple constructed in front of the chavidi, and each man takes home a straw which he preserves as a sacred relic.

From the day the ceremony is announced in the village till its close no man would go to a neighbouring village, or, if he does on pressing business, he would return to sleep in his own village. It is believed that the performance of this jatra will ensure prosperity and health to the villagers and their cattle. The origin of this Sunkulamma jatra is based on the following legend, which is sung by the Byneni and Asadivandlu when they dance before the images.

Sunkulamma was the only daughter of a learned Brahmin pandit, who occasionally took pupils and instructed them in the Hindu shastras gratuitously. One day a handsome youth of 16 years came to the pandit, and, announcing himself as the son of a Brahmin of Benares come in quest of knowledge, requested that he might be enlisted as a pupil of the pandit.

The pandit not doubting the statement of the youth that he was a Brahmin, took him as a pupil and lodged him in his own house. The lad soon displayed marks of intelligence, and by close application to his studies made such rapid progress that he became the principal favourite of his master, who was so much pleased with him that at the close of his studies he married him to his daughter Sunkulamma.

The unknown youth stayed with his father-in-law till he became father of some children, when he requested permission to return to his native place with his wife and children, which was granted, and he accordingly started on his homeward journey. On the way he met a party of Málá people, who, recognizing him at once as a man of their own caste and a relation, accosted him and began to talk to him familiarly.

Finding it impossible to conceal the truth from his wife any longer, the husband of Sunkulamma confessed to her he was a Málá by caste, and being moved by a strong desire to learn the Hindu shastras, which he was forbidden to read, he disguised himself as a Brahmin youth and introduced himself to her father and compassed his object; and as what had been done in respect to her could not be undone, the best thing she could do was to stay with him with her children. Sunkulamma, however, was not to be so persuaded. Indignant at the treachery practised on her and her parent, she spurned both her husband and children,

and, returning to her village, sent for her parent, whose house she would not pollute by going in, and asked him what he would do with a pot defiled by the touch of a dog. The father replied he would commit it to the flames to purify it. Taking the hint, she caused a funeral pile to be erected and committed suicide by throwing herself into the flames. But before doing so, she cursed the treacherous Málá, who had polluted her that he might become a buffalo, and his children turn into sheep, and vowed she would revive as an evil spirit and have him and his children sacrificed to her, and get his leg put into his mouth and a light placed on his head fed with his own fat.

Máremma.—During the prevalence of cholera, Máremma, the deity said to preside over infectious diseases, is worshipped. The worship of this deity is in all respects like the Sunkulamma Jatra with the omission of certain rites, such as the sprinkling of poli, the driving of the village cattle over a pig buried at the entrance of the village, and the resort to the temple of Lingamayya and sacrifice of a sheep there.

Rámabhajana.—Sometimes the people try to exorcise cholera from their village by invoking the aid of Ráma. When they resolve to do this, some of the pious inhabitants of the village go round the village singing with the accompaniments of cymbals, drums and "dhakies," and collect subscriptions in money and oil from the ryots, and then selecting a temple of Ráma if there is one in the village dedicated to him, or any place where there is a picture of Ráma, sing his praises for a certain number of hours every night till cholera disappears, when the subscriptions collected are employed in procuring victuals for feeding a number of Brahmins. This is called Rámabhajana.

Ráméswara Ráyadu and Rámamma.—In a few villages the worship of Ráméswara Ráyadu and Rámamma prevails. This is a ceremony of very recent origin, and is interesting as illustrating how men, who have made themselves fearful in their lifetime by their wicked actions, are apt to be deified and worshipped after their deaths by superstitious people to prevent their doing them any evil as spirits.

Ráméswara Ráyadu was the late Raja of Vanaparti in the Nizam's territories. He was very much feared in his lifetime, and after his death is believed to have become a malignant spirit that takes a pleasure in afflicting the poor villagers with cholera and other infectious diseases.

Rámamma is said to have been his concubine and evil genius, and by caste an Ídiga woman. The worship of Ráméswara Ráyadu consists in offering naivedyams of cooked rice to his evil spirit, and sacrificing sheep and fowls by such people as might have taken vows to do so. In the villages where this worship prevails, there is generally a wooden doll to represent Ráméswara Ráyadu placed in the village temple. As might be supposed, the ceremony first sprang up in the Nizam's Dominions and has crept into the Kurnool territory within the last ten or twelve years.

In times of drought various rites are performed to induce a fall of rain. The following are some of them :—

The reading of the Virátaparva.—The Virátaparva is a chapter of the Mahábhárata, in which are recounted the adventures of the Pancha Pánḍavás when they are said to have lived in disguise for a year in the capital of king Viráṭa. During this year the kingdom of Viráṭa was blessed with timely showers, the fields were green, the harvests plentiful, and men and cattle healthy and prosperous. All this, says the poet, was due to the manifold virtues of Dharmarája, the eldest of the Pánḍavá brothers, then residing in the capital of Viráṭa. The virtue of inducing heavy falls of rain is therefore ascribed to the reading of this magic chapter, which is always done by a Brahmin on an empty stomach, and is followed by the feeding of a great many Brahmins. Copious showers are generally expected to fall as soon as the Brahmins have done eating.

Vanabhójanam.—This is a custom of the villagers going out in a body to a neighbouring "vanam" or grove for the purpose of offering prayers to God unanimously, and invoking his aid to relieve them from distress.

The custom is very simple and not complicated by any mysterious ceremony. The villagers go to the grove early in the morning, cook a comparatively sumptuous meal and offer it to God as naivédyam, and then eat it themselves and return home in the evening.

Váruñajapam.—Another method of inducing a fall of rain is the performance of Váruñajapam, which is an appeal to Varuna, the god of the oceans, to send down good showers. This ceremony is purely Brahministic.

Sahasra Ghaṭábhishékam.—This ceremony consists in bathing the image of Siva in any temple of Siva with a thousand pots of water while Brahmins keep chanting their hymns or mantras. It is considered that the water poured over the image should be sufficient to immerse it completely, and accordingly, before the ablutions to the image begin, a small bund is put across the threshold of the room in which the idol is, and all crevices in the walls and floors stuffed to prevent the water from running out.

There is another peculiar custom which makes itself visible in times of drought, but it is restricted to the Sudra classes, and is quite boyish. A live frog and a twig of margosa are tied together and slung on a wooden pestle, shod with iron at both ends, which, borne on the shoulders of two boys, is carried from door to door. The people of the house sprinkle the boys with cow-dung water, and giving them some grain, send them about.

Popular opinion about small-pox and superstitions connected therewith.—Small-pox is supposed to be the visitation of a goddess called Sunkulamma. Its advent is preceded by a three days' fever, when the

pustules begin to appear and continue sprouting up for another three days. During the next three days the pustules fill with matter, and afterwards subside in the course of another three days and then drop off one by one. All medical treatment for small-pox is strictly prohibited as likely to give offence to the goddess presiding over the disease. During the three days that the pustules continue to sprout up the patient is fed with cooked jonna or rice mixed with butter-milk. While the pustules are filling with matter butter-milk is prohibited. During the nine days that the visitation generally lasts, none of the inmates of the house could leave it on a journey to another village. Clothes should not be put to the washerman for bleaching. No member of the house is allowed to have a shave. Husbands and wives should not sleep in the same room. A lamp is kept burning the livelong night in the sick room, and some one or other keeps awake to watch by the bedside of the patient. If the lamp dies out by accident or the watcher falls asleep, some injury to the patient is always dreaded. On the ninth night it is believed the goddess will appear to some one in the house in a dream and say she is going, and the patient's friends should take care of him thereafter. On the tenth morning some cooked rice, mixed with butter-milk and onion, is offered as a sacrifice to the departing goddess and thrown away to dogs and cats. When the pustules have entirely dropped off, a fresh sacrifice (or naivédyam) of rice mixed with curd is offered and distributed to the poor. The margosa tree being the sacred haunt of the goddess, a twig of it is placed by the side of the patient and made to serve all the purposes of a fan. On the eleventh day the patient is smeared over with ghee and ground margosa leaves and washed with hot-water.

Vontigadu.—Among the Brahmins and Sudras the worship of Vontigadu generally precedes the performance of auspicious ceremonies, such as marriages, &c. Vontigadu is said to have been a destitute traveller of the Boya caste, who died a pauper's death. Early on the morning of the day fixed for the ceremony a man of the Boya caste is invited to the house and presented with some gingelly oil. He takes this and anoints himself with it, and returns after bathing carrying a dagger in his hand with a lime stuck to its end. He is shown into the cow-shed of the house and there treated to a good dinner, after which he leaves the house with a loud yell, flourishing his dagger aloft and without once looking behind him. Some member of the family follows him to a distance with a potful of water, which he sprinkles over the ground trodden by the Boya. With this act of purification the ceremony ends.

Gurappa Dévara.—Gurappa Dévara, or the worship of Gurappa, is celebrated as follows. On a fixed day all the members of the family, including cousins, anoint themselves and bathe and remain pure on an empty stomach. In the centre or courtyard of the house a small plot of ground is smeared over with red earth, and a hearth placed on it. Over this is placed a new pot ornamented with turmeric and saffron

and filled with a mixture of milk and the wash-water of rice. When the pot begins to boil, mangalahárti is offered, that is, a lighted piece of camphor is passed up and down in front of it with the accompaniment of a mantra or incantation. Some rice and jaggery are then added to the contents of the pot and the mixture, called paramánnam, is partaken by every member of the family.

Section III.—Education.

The district is very backward in the matter of education. In 1860 a zilla school was established by Government at Kurnool to teach English and Telugu.

The average attendance of the school in 1882 was 2,695.

The number of boys who passed the Matriculation Examination from the school, since it was established, is 43.

All these passed men are now in Government employ.

In 1870 Government deputed the Director of Public Instruction to Kurnool to make a special inquiry in regard to its backward condition. As a result, taluk Anglo-vernacular schools were established in Nandikótkur, Nandyál, Koilkuntla and Cumbum. There were also at Pattikonda, Veldurti, Pyápali and Narnúr private schools supported by local subscriptions.

The Government schools were afterwards closed for want of boys willing to read. The private schools were also drooping for want of support, when they were taken over by the Local Fund Board, who erected substantial buildings for their use at a cost of Rs. 1,500 each. This was in 1874. For the maintenance of these schools house-tax was first imposed, but it was soon abolished. Shortly afterwards the schools themselves were abandoned for want of funds, the buildings being left unoccupied, except the one at Nandyál, where a Government school has since been re-opened. In 1882 the number of boys taught here was 47.

Indigenous Education.—As a rule the Brahmins are taught more or less to read their religious books. The Karnams or Niyogi Brahmins as well as the Komatis are taught arithmetic also. A few Brahmins devote their time to the study of the Hindu sastras and literature, in which they are encouraged by the neighbouring Rajas of Gadvál and others, who hold an annual examination and fix yearly donations to the successful candidates.

Literature.—Kalápúrnódayam, a poem of some celebrity, is ascribed to a pandit of this district, who flourished in the sixteenth century and dedicated it to Nandiyála Timmaráju, the then chieftain of Nandyál. The only living poet of any note is Ellakavi of Lanjapolúr. He has written some books, but has not published them for want of funds. A few learned Brahmins move about the country, reading and expounding

the Rámáyana, Bhágavatam, and other puranas to the village people assembled on street pyals.

During the harvest season popular plays are acted, the chief play being the Bhágavatam or the story of Krishna. The actors are generally dancing girls, but the principal actors belong to a Brahmin family of Kótakonda, in the Pattikonda Taluk, whose ancestors originally came from Kúchipadi in the Guntúr District.

In 1857 the state of elementary education was investigated, and the number of village schools reported to exist in Kurnool proper was 106 as follows :—

Taluks of Kurnool Proper.	Number of schools.	Brahmins.	Mussalmans.	Telugus.	Parayas.	Total.
Chagalmarri	9	23	2	34	..	59
Sirvél	11	7	2	80	..	89
Paniem	9	12	8	52	..	72
Dóne	9	15	..	53	..	68
Gúdúr	11	5	7	60	..	72
Nandikótkur	14	39	4	122	..	165
Atmakúr	26	28	1	107	..	136
Kurnool Town	17	17	37	106	..	160
Total ..	106	146	61	614	..	821

Again in 1871 the inquiry was resumed, and the Collector reported that there were in all 419 schools in 330 out of 764 villages comprised in the district as shown below :—

Taluks.	Villages with schools.	Villages without schools.
Kurnool Proper—		
Sirvél	31	54
Rámallakóta	55	55
Nandikótkur	41	60
Nandyál	53	39
Koilkuntla	44	42
Pattikonda	53	56
Cumbum	30	69
Márkápur	23	59
Total ..	330	434

But these villages are not single villages, but unions, composed of two or more villages clubbed together in 1862 during the revision of village establishments, and taking these original villages for the purpose of comparison, the proportion between school villages and those which possess no schools would be 330 to 874, which shows that in nearly three-fourths of the district there was no means of education whatever.

The above schools were taught by 420 schoolmasters, of whom 332 were Brahmins, 7 Komatis, 59 Sudras, 12 Muhammadans and 10 Christians.

The number of boys who attended the school was 5,331, or about 6 per cent. of the boys of school-going age, and they belonged to the different castes as follows :—

Non-agricultural ..	Brahmins	698
	Komatis	943
	Artisans	273
Agricultural ..	Kápús or other Sudras	3,032
	Muhammadans	295
	Málá and Madigás	90
	Total ..	5,331

The Málás and Madigás belonged exclusively to the Protestant Mission schools established since 1854-55.

There were also some Roman Catholic schools in the Nandyál Taluk, but there caste distinction is observed as rigidly as in the Hindu schools.

In 1872 the Local Fund Board took over about 160 of the above schools, and toward their maintenance Rs. 12,000 were contributed from the Village Service Fund. The contribution was, however, withdrawn in 1874, when the propriety of maintaining so large a number of schools by means of paid masters was called in question.

The schools were then placed on what is called the combination system, by which the masters are paid partly by salaries and partly by results grant, the system of paying by results being generally extended to all the private village schools in the district.

The number of schools thus aided in 1882 was 159, and the amount of grant disbursed was 4,000 rupees.

But these schools are reported to be ephemeral. In 1881, 264 schools applied for examination, but only 154 were examined, the others for the most part having disappeared in the meantime. There are now four Deputy Inspectors, one for two taluks, for the examination of the primary schools, and the amount allotted by the Board for education in 1881-82 was Rs. 12,678 or 11·46 per cent. of the cess raised.

According to the census of 1871 the number of men able to read and write was 35,918 or 4 per cent. of the population.

According to the census of 1881 the number of men instructed was 27,495 or 4 per cent. of the population, and the number under instruction was 7,098 or about 1 per cent. of the population.

CHAPTER XI.

AGRICULTURE.

SECTION I.—SOILS AND IMPLEMENTS.

THE system of agriculture pursued in this district is the same as that practised in the neighbouring districts of Cuddapah and Bellary (*vide* Manuals of those districts).

In the time of the Nabob, forty years ago, cultivation was in a backward state. Mr. Blane, the first Commissioner, says that land was not well ploughed and weeded as in the Ceded Districts, and that the large plough was not used in the district, but the contrast has now disappeared. There are, however, several minor differences in modes of cultivation, especially in wet cultivation, practised in the eastern taluks of Cumbum and Márkápur and in the taluks to the west of the Nallamalas, due chiefly to the difference of monsoons by which these taluks are affected. These will be noticed under crops.

Soils.—Soils in this district are classified by the Settlement Department as black and red. Being an inland district, the sandy or other kinds of soil do not occur. Though there are several rivers and streams traversing the district, their current being rapid and impetuous, there is very little of that alluvial deposit which is found in the districts of the delta.

The black soil prevails generally in the valleys of the Tungabhadra and Kistna in the north, the Kundér in the centre, the Tigalér, Gundlakamma, and Sagilér in the east, and also in detached patches in the midst of red soils as on the Uppalapád plateau on the Erramalas. The black soil in the Kundér valley, apparently deposited by the annual wash of the neighbouring hills, is considered more fertile and assessed more heavily than other soils in the western or eastern taluks. (See soils under Geology.)

In some places, however, as under the Cumbum tank, the soil, though originally red, has been improved by long-continued cultivation, and is superior in fertility to black soils. But the extent of such lands is very small.

The red soils chiefly prevail in Rámallakóta Pattikonda, and Márkápur in the neighbourhood of the Nallamala and Erramala hills, and are generally formed from disintegrated particles of gneiss, mica, quartz, and altered sandstone of which the hills of the district are chiefly composed. These soils are, generally speaking, inferior, in most

places lying sedentary over rocks to the depth of a
below the surface. This poverty of soil is compensate of whom 332
that they are better fitted for wet cultivation and yi ns and 10
than black soils when affected by irrigation. In some
in Velagalapáya in the Cumbum Taluk, there are red soi , or about
and fertile, equal in quality to black lands. These lands ed to the
by Sir Thomas Munro highly at Rs. 3 an acre like bla
under the new technical classification of the Settlement
they have all been rated at one rupee and less.

Extent.—There are 4,497,011 acres of land in the distri
1,570,519 acres are uncultivable, consisting of mountains,
and village sites; 322,526 acres are forest and pasture lan
remaining 2,603,966 acres, 1,630,460 acres are under cultivati
rest is lying waste for want of population and capital and is dis
as follows :—

Taluk.	Extent. ACRES.
1. Pattikonda	258,522
2. Rámallakóta	136,070
3. Nandikótkur	159,880
4. Nandyál	76,114
5. Koilkuntla	33,320
6. Sirvél	72,918
7. Cumbum	86,702
8. Márkápur	149,980
Total ..	973,506

Of the cultivated area, 39,076 acres are irrigated.

It is to be regretted that much of the land now fit for cultivation i gradually becoming uncultivable owing to the neglect of the ryots, who allow their lands to be cut up and washed away by rain water and do not provide necessary dams to prevent the mischief. The soil is becoming saline (chaudu), and no attempt is made to manure and repair the damage. The leakage under the Irrigation Company's canal is another cause of deterioration of soils.

When an Inam is leased to ryots, care is usually taken to insert a condition that the tenant should preserve the land from being cut up or otherwise damaged, and there is no reason why some such arrangement in the case of ryotwári lands should not be made. In several villages on the Erramala hills, where good land is not easily available, anicuts or dams are formed on the slopes and lands preserved from being spoiled.

Proportion of agriculturists to total population.—According to the census of 1881 there are 227,066 agriculturists, or 32·01 per cent. of the total population or 59·14 per cent. of the working population. The great majority of the landowning cultivators are Kápús and Balijás. The inferior castes are the chief field labourers. During the last thirty

years, weavers have given up their trade in favour of field labour, while a great deal of land has passed into the hands of trading classes.

As a rule, however, traders, like the Brahmins, do not cultivate the land, though there are many instances in which the higher classes have seen the necessity of abiding by their altered circumstances and betake themselves to the plough.

Implements.—The implements used in agriculture are the same as elsewhere, and the principal of them are described below.

The plough is usually made of tumma (*Acacia Arabica*) wood, though in the hill villages, where épe (*Hardwickia binata*) is easily procured, that wood is preferred as being heavier. According as the angle formed by the head (తల) with the share (అరు) is acute or obtuse, the plough is known among the peasants as "kondivampu" (acute-angled plough) or "sagutala" (obtuse-angled plough). The latter is usually preferred.

The plough is made generally of various sizes, according to the means and requirements of the ryots and the size of the bullocks available. There are four varieties in the taluks to the west of the Nallamalas. In the east only two are used. The large plough has a share 3½ feet in length and a heavy head, the whole weighing 50 lb. It is drawn by twelve bullocks, arranged with reference to their strength (the strongest one being seen nearest the plough), and is generally used to remove nuth or long-rooted grass in hard black lands. Where the ryots, owing to poverty or other cause, cannot afford to have bullocks, labourers are employed to dig the ground at the rate of 16 × 2 = 32 square yards per 4 annas, and it is a part of their agreement that they should remove any new grass that might grow during the following two years.

The plough next in size is drawn by six bullocks. It is about 2½ feet in length.

The third sort is drawn by two or four bullocks.

The fourth is a light plough and is used chiefly in wet cultivation.

The gorrú, or seed drill, consists of a beam with three or six shares fitted into it and a corresponding number of bamboos attached to a zaḍḍigam, or drill, into which the seed is thrown and is thence carried into the ground by the bamboos. At the lower end of the bamboo, just above the beam, is a hole through which any seeds, the passage of which may be obstructed by clods, &c. of earth, are sometimes thrown out, thus warning the ryot of the obstruction which has to be removed. The gorrú is also used as a plough. Both the six-shared and the three-shared gorrús are used in the taluks to the west of the Nallamalas. In Cumbum division, to the east of the Nallamalas, the smaller one alone is used.

Guṇṭaka.—The guṇṭaka or grubber is of eight kinds, suited to the different wants of the ryots; it is drawn by from two to eight bullocks. Peddaguṇṭaka, large size, is formed into an eight-[illegible]

sides of which weights are put, or, if necessary, people stand without difficulty. The tumma (*Acacia Arabica*) or narépe wood is considered the best for this implement. It is usually 8 spans in length and 3 in circumference. Its palugú or the iron part is 3 spans and 4 inches in length. It is used in lands overgrown with nuth grass.

Talléti Gunṭaka.—The palugú (the teeth) of this implement is 3½ spans long. It is used for removing stubble from the ground.

Ontála Gunṭaka.—This is about 3 spans in length.

Another gunṭaka, about 8 spans long, is now used in laborious cultivation and only in cotton fields. The other implements in use are—

1. Dantelu (దంతెలు), wooden hand-rake.
2. Meṭla gunṭaka (మెట్లగుంటిక), weeder.
3. Chettukoṭṭéguddali (చెట్టుకొట్టేగుద్దలి), axe.
4. Monaguddali (మొనగుద్దలి) Pickaxe.
5. Bóda gunṭaka (బోదగుంటిక)
6. Palugarrú (పలగర్రు), leveller.
7. Laddébillalu (లద్దెబిల్లలు).
8. Kankulugunjédanté (కంకులుగుంజెదంతె), wooden hand-rake.
9. Kalupu tiśé koḍavali or kurchiké (కలుపుతీసేకొడవలి or కుర్చికె), spud.
10. Kóta kósé koḍavali (కోతకోశేకొడవలి) sickle or reaper.
11. Meṭṭupalaka (మెట్టుపలక), stand used while winnowing.
12. Naṭṭutíséguddali (నట్టుతీశేగుద్దలి), pickaxe.
13. Varimaḍimaḍaka (వరిమడిమడక), plough for wet lands.
14. Pókamánu (పొకమాను), plain leveller.
15. Panḍlamánu (పండ్లమాను), teethed leveller.
16. Dárapalaka (దారపలక), wooden plank.
17. Rágóla (రాగోల), pitch-fork.

Section II.—Seasons and Method of Cultivation.

Cultivations Season.—The district to the west of the Nallamalas is subject to the south-west monsoon, which breaks in the early part of May and lasts till the end of September. The average quantity of rain supplied by this monsoon is 21·22 inches. The east of the Nallamalas is affected by the north-east as well as the south-west monsoon.

Agricultural Operations.—Judging from the registered rainfall of ten years before the famine, as compared with the general character of the outturn as stated in the annual reports, the amount of rainfall required for cultivation for the whole year for a good crop in this

district is about 25 inches. If, however, the rains are regularly distributed, about 15 inches are sufficient as shown below :—

	INCHES.
May	2
June	3
July	3
August	4
September	2
October	2

The popular saying is—and there can be no doubt of its correctness—that one good fall of rain, about an inch and a half in each fortnight after seed is sown, is sufficient for agricultural necessities.

Ploughing.—This operation is conducted at any time of the year, provided there is sufficient moisture in the ground. In a very large number of cases the ryots do this during their leisure hours between reaping and sowing. This early preparation of the ground, called "magili" (or seasoning of the earth), is considered by the ryots as peculiarly favourable to the future crop. The general practice, however, is to plough the land in the months of April and May, immediately after the burst of the first rain. Magili is usually done from November to January after the monsoon is over. The ryots who wish to take up waste land are anxious to do so about this time; but as no crop can be sown for the current fasli after November, the ryot is unable to pay for land not sown and the application is delayed till the following fasli. Some modification of the Dharkast rules is needed, by which land may be given after November free of assessment for the current fasli in cases in which no crop is sown. I think this change would increase cultivation by enabling the ryot to plough in advance and keep the land ready for sowing when the rains fall. The practice of lands being cultivated without permission would also be discontinued to a great extent.

Manuring.—Cattle dung and urine, the sweepings of the houses, and all sorts of stuff, leaves, &c., are stored in house compounds to be used as manure. Before Fasli 1268, the practice of storing manure in pits about four to eight feet deep and letting rain water into them in order that the compound might decompose and rot was permitted. In Fasli 1268, however, on sanitary grounds, the pits were all ordered to be closed and the manure deposited on the surface. The result has been, the ryot complains, that the most important fertilizing element evaporates and the vegetable stuff is not thoroughly decomposed. In many villages, however, the old practice of storing in deep holes still continues, and, as a means of protection, small walls are built round them. As a rule, ten carts are used on an acre. But the land is so manured only once in four or five years. Where fields are not quite flat, more manure is put on the higher level than on the lower ground, so that when the rains fall, a portion of it is washed down to the lower ground,

the field than elsewhere. In many places sand and ashes are also applied to destroy chaudu. In villages far away from jungles, especially in cotton soil villages, a great deal of cattle dung is consumed in making bratties for fuel. During the last ten years the Erramala hills, on which the taluks of Rámallakóta, Pattikonda, and portions of Nandikótkur and Koilkuntla Taluks depend for firewood, have been nearly denuded owing to the extension of the railways. Manure (cattle dung) is sold by the non-agriculturists, who collect it from the streets and roads at 4 annas a cart-load of about 1,000 lb. When it consists of mere sweepings, the price is from about 2 to 2½ annas a cart-load.

Human excreta is not used in this district as manure for fields, except in the neighbourhood of Kurnool, where municipal rubbish is eagerly sought after for melon beds and paddy and vegetable fields. Bat guano is sometimes used in melon beds in the Kundér river. Recently it has been applied to paddy crops also with good results.

The practice of folding sheep at nights in the fields is another method of manuring them. A few wealthy ryots maintain flocks of their own for this purpose, but the generality of the ryots get the village shepherd, who breeds sheep for purposes of trade, to pen his flock for a night in their fields by turns for a trifling consideration of one meal and pan-supari and help him watching his flock for the night. After the cotton harvest large flocks are occasionally brought in from distant villages or adjoining taluks and penned in the fields ; but in such cases the shepherd's consideration is increased by two meals per diem. In some cases, however, the shepherds rent the fields for large sums—from Rs. 20 to Rs. 100—which the village community, by common consent, deposit with the headman or other respectable men and spend it for játra (festival) or other like public purposes.

Paddy lands are manured with animal refuse, but more generally with the branches and leaves of trees. Garden lands are invariably cultivated most highly. The richer dry lands, when situated near the village, are treated in the same manner.

In the taluks of Cumbum and Márkápur, where soils are poor and left fallow, dry cultivation is of little importance and manure is seldom applied. The ryots there are chiefly engaged in wet and garden cultivation, to which they devote the whole of their available manure, and large flocks of sheep and goats are always folded in garden lands.

Fallows.—The better soils of the district are cropped year after year in perpetuity, but this is of course impossible with the poorer soils, and the lower classes of the red ferruginous series do not bear crops more than three years in succession. They are then thrown out of cultivation for three or four years, after which they are again brought under the plough.

Except in special localities, lands of this description are not worth retaining by the owners during the years of fallow. They are thrown up when exhausted and again taken up, often by the same party, when supposed to have become once more fit for cultivation.

Rotation of Crops.—The ryots of this district are well aware of the benefits arising from rotation of crops which they call égili. Jonna (*Sorghum vulgare*) rotates with cotton and korra (*Setaria Italica*), seniga (Bengal gram) with korra, castor with sajja (*Holcus spicatus*), and indigo with paddy. This rotation is practised whenever the ryots own several fields, but where the ryots are poor and own only one or two fields, jonna, the great staple, is grown year after year on the same field, only occasionally replaced by cotton and other grains.

Sowing.—In the Erramala villages or red soils sowing is commenced in May, but in régada lands sowing operations begin in June. One week before this a good fall of rain, varying from 1 inch in light to 2 in clayey soils is necessary. The ryots say that the quantity of rain absolutely required for sowing purposes is as much as would suffice to moisten the ground to a depth of about 6 inches from the surface (or from 1 to 2 inches).

If the rains are late, say about a fortnight, a shorter quantity of rain moistening a less depth of ground than six inches will be accepted as sufficient in the belief that the advancement of the rainy season would compensate for the deficient moisture. Before sowing his seed the following ceremony is performed by the ryot. His implements are all gathered together and painted with red earth or chunam. The seed drill is cleaned and besmeared with butter and ornamented with a garland of betel and leaves of the ragi tree (*Ficus religiosa*).

An offering of cholam or rice is then made and incense burnt. The cattle are fed on the offering and the implements removed to the field, sometimes accompanied with music, the drill being covered with cloth. After the seed is sown, cessation of rain for at least three or four days is absolutely necessary. Otherwise the clods of earth firmly stick to the seed and thereby delay and sometimes prevent germination, while all sorts of weeds begin to grow and in a measure choke the seedling, so as to induce the ryots to re-sow the fields.

Weeding.—About twenty or thirty days after germination the weeding operation is usually performed. This is done in the taluks to the east of the Nallamalas by means of danti with three harrows. In the western taluks, a light danti or hand-rake is also used. This the ryot says requires much skill in handling and is a very useful implement.

This process is generally gone through twice or thrice according to the means of the ryots and according to the quantity of weeds required to be removed, which grow more or less with reference to the nature of the soil, red or black, and the amount of rain that may fall. For weeding, cessation of rain is indispensable.

Rice.—Rice is cultivated in three ways—(1) by raising seedlings in nursery beds which are highly manured and by transplanting them; (2) by sowing sprouted seed broadcast; (3) by sowing seed in lines by means of a drill. Under the first method seed is put in a pot to about half its depth and filled with water to the brim. In the morning it is poured into a basket which is spread over with kánuga (*Pongamia*

glabra), vávili (*Vitex trifolia*), jillédi (*Calotropis gigantea*) or vempali or palawara (*Tephrosia purpurea*) leaves and covered again with the same kind of leaves or straw and weighted with stones. In this state it is kept for two or three days if pishanam or sannavari, and five or six days if budama or coarse paddy, according as the weather is hot or cold. When the seed is sprouted, it is sown in small plots of ground prepared for the purpose. Sometimes, when large quantities have to be prepared, the seed is put in a pot of lukewarm water to expedite germination. This system of transplantation prevails chiefly in Cumbum and Márkápur Taluks to the east of the Nallamalas, under the Owk tank in Koilkuntla Taluk, and under the Kalva springs. The soils in these places are generally poor and unable to sustain the tender plant in its early growth, which renders the use of strongly manured nursery beds necessary. The ryots think that this method of sowing, which involves the employment of a large amount of labour, is the most beneficial to the crop.

The broadcast system is generally practised in the taluks to the west of the Nallamalas and also partly under large tanks as Cumbum. The seed is first made to germinate as already described and then scattered in the fields. The system of sowing by drill is usually practised in moist but unirrigated lowlands. As a rule, only coarse paddy is sown in this way.

Varieties.—Several varieties of paddy are sown in this district:—Pishanam, a six months' crop of a superior kind, is grown chiefly under the Owk tank and sells at a higher price than other kinds. The rice (sepay paddy) grown under Sudépalli, Karivémula, and Uppalapád tanks is considered to be of a superior quality and is sought after by the higher classes. Sambavu is also a six months' crop and is chiefly grown in Cumbum division and almost everywhere where water is abundant. The other varieties are vanké, sannarasi, budama, sudulu, kalikamapuvvu, gandulu, and errabakka, and are all four-months' crops, grown chiefly in places where water is not abundant.

The extent grown in 1882-83 with rice was 51,281 acres.

Seed.—The quantity of seed sown is from 30 to 45 measures in an acre according to the nature of the soil. The yield is generally from 400 to 1,200 measures according to the quantity of manure used and the amount of water available.

From ten to twenty carts of cattle-dung manure are applied to each acre, and the following kinds of leaves are, as a rule, trampled in before the seed is sown:—

Verrijilledáku (వెర్రిజిల్లెడాకు).
Vempaláku (*Tephrosia purpurea*).
Pálabirampáku (పాలబిరంపాకు).
Bhútulasáku (*Ocimum basilicum*).
Kánugáku (*Pongamia glabra*).
Jilledáku (*Calotropis gigantea*).
Tangedáku (*Cassia auriculata*).
Tándráku (*Terminalia glabra*).
Sajja (*Holcus spicatus*) stalk.
Takkaláku (*Premna*).
Jorígala alumu (జొరిగల అలుము).
Vépáku (*Azadirachta Indica*).

Cholam or Jonna.—Jonna is the great staple of the district. It is grown on thirty-nine per cent. of land under cultivation. According to color it is of two kinds—yellow and white. According to season it is of three kinds—early, middle season, and later jonna.

The early jonna is sown in June or July and harvested in the months of September or October. Its varieties are umettakaya jonna (datura-shaped), basavamuti jonna (bull-faced jonna), gidda jonna (short-stalk jonna), and dosakáya jonna (cucumber-shaped jonna). All these are yellow. A red species is also raised with the above as an early crop, but only to a small extent. The middle season crop is mallemáru jonna or cheruku jonna and bendu jonna. Cheruku jonna or sugar-cane jonna is white or yellow and is chiefly grown in Koilkuntla or Kundér régada lands. It is sown in August and reaped in December and January. Its stalk is sweet and is eaten by cattle with great avidity. The people also eat it. The ear (yellow species) is long, but does not contain as many grains as the white species. Cheruku jonna does not suffer much from excessive rains, but the other species is damaged. When rain is deficient, it does not fade as bendu jonna. Cheruku jonna has better flavor than bendu jonna. It is harvested fifteen days sooner than the other kinds. The white jonna is the later crop, sown about September, and reaped about January and February. Its varieties are nallabusi, errabusi, and tellabusi. A yellow variety called chitta jonna is also grown as a later crop.

In 1875 an attempt was made by the ryots in Nandikótkur and Rámallakóta Taluks to sow, as an early crop, seeds of the later jonna, as owing to the excessive rain of the previous year, they were unable to preserve seed of the early crop. The result was, the plant grew well and tall, but produced ears which, though long, were extremely hollow. In many places, however, the stubble threw out branches and yielded a pretty good crop. In some good lands occasionally a second crop is cut from the same plants. The quantity of seed sown varies from 3 to 1½ seers an acre according to the character of the soil.

In régada and other rich lands a less quantity is sown, which varies from 2 to 1 seer an acre.

The species named pulla jonna and palapu jonna are raised in garden or irrigated lands. This latter is only a two and a half-months' crop and is chiefly grown for fodder in Cumbum and Márkápur.

Makka jonna (maize) is cultivated in Nandyál Taluk as a regular crop, and is used by the people like common jonna, as a food grain. In other places it is raised as a special produce on well lands and sold as an eatable fruit.

Sajja (*Holcus spicatus*).—It is the staple in Márkápur and Cumbum Taluks where the soil is red and gravelly. It is chiefly grown in the neighbourhood of villages. It is sown in June or July and reaped in September.

It is called ákali or hunger-satisfying crop. Its varieties are pedda

sajja, gidda sajja (small), pichika sajja, and Golakonda sajja. Sajja is also raised in garden or well lands in Márkápur and Cumbum, and also under tanks. The stalks, not being nourishing food, are not usually used for fodder. They are chiefly used for thatching the cottages in which the people in these taluks generally live. The korra and rági fodder and palapu jonna, which is specially cultivated for that purpose, supply the necessary food to cattle. The seed sown is from 2 to 1½ seers an acre. Sajja, when in the ear, is liable to the attacks of a worm called gázupurugu.

Korra (*Setaria Italica*) is also an important crop in the eastern taluks and is cultivated to the same extent as sajja, so much so that, in calculating the commutation rates in these taluks, its price was also taken into account with that of jonna. It is sown, as a rule, in light soil and the seed varies from 2 to 1 seer an acre. The average extent under this crop is thirteen per cent. of the cultivated land. It is cooked like rice and is used as the evening meal of the ryot classes. Its varieties are jada korra, chinna korra, nalla or black korra, and erra korra. Jada korra is usually grown in irrigated land. It is a two and a half months' crop. Its ear is longer than that of the chinna korra, but not as heavy as chinna korra which takes four months to ripen.

Árika (*Paspalum scrobiculatum*) like korra is generally sown in light soil. It is supposed to extend in the soil by its heavy roots, so that after its cultivation the poorer red soils are generally left fallow or waste: six per cent. of land is cultivated with this crop. The seed varies from 4 to 3 seers per acre. It is considered next in value to rice and is eaten by the higher classes who cannot afford to buy rice. It is deleterious to health, and, as a rule, is not eaten until it has been in pits for two or three years.

Tobacco is cultivated in irrigated and unirrigated lands generally in the vicinity of villages. The sites of ruined or deserted villages are preferred. The method of cultivating is the same as elsewhere. The seed is invariably sown in nursery beds in the first instance and the seedlings when ready are removed and planted out in wet or dry lands as the case may be, care being taken by some to so plant them that, when growing, its leaves may not overlap those of the adjacent plants. The plants are put down about 20 inches apart and at regular intervals. In three months the leaf is cut and cured. The tobacco grown in Gani in Nandyál Taluk and Koḍumúru in Nandikótkur Taluk is considered to be of superior quality and is exported to Hyderabad by Kurnool merchants.

About ten years ago great care was taken in curing tobacco, the leaf being exposed to dry in sheds upon *tóranams* or ropes tied above. Now the curing is all effected by turning up the leaf on the floor.

Omam (*Ptychotis ajowan*) is cultivated in poorer descriptions of régada lands. The more fertile soils are not favourable to its growth.

The method of cultivation is the same as that of dry grains. The land is not manured. The crop does not require much rain, and so it is sown in the latter part of the monsoon in Áslésha or Mákha. It is chiefly grown in Nandikótkur and Nandyál Taluks. The quantity sown is $1\frac{1}{4}$ measures or 2 seers an acre. It takes nine days to germinate and six months to ripen. The yield is 120 measures an acre.

Mustard is sown only in the vandu or muddy soils at the confluence of the Bhavanási with the Kistna near Sangamésvaram in Nandikótkur Taluk and on the banks of the Tungabhadra near Kondápuram in Rámallakóta Taluk. The sowing in muddy soil is a very difficult process, the ryot not being able to move without some support. It is sown mixed with sand in Kártika month (November or December). It germinates in four or five days and is fit for cutting after three months. The plant grows to a height of one yard and yields about 120 measures an acre.

Betel-leaf is usually cultivated by a company of ryots, generally forty in number. These meet together and select a piece of land rented for about Rs. 30 to 60 an acre. The land is thoroughly ploughed and left to season for twenty or thirty days, when it is reduced to lines a yard apart and seeds of avisé (*Agati grandiflorum*), munaga (*Moringa pterygosperma*), varjyapu or other tall trees are sown. Twenty or thirty days after the seed has germinated, mud is thrown around it, till the plant grows to a height of about a yard when some of the plants are picked up leaving an interval of above 6 inches between them. A betel-creeper is then cut into pieces about a yard in length and planted at intervals of about 9 inches and watered. The watering is continued once in three or four days. The garden is strongly fenced with Kampa, thorny bushes, Jamudu (*Euphorbia tirucalli*), and Verricheruku (*Saccharum spontaneum*). Plantain trees are also planted as a protection against wind. The garden is divided into plots which are allotted in shares. Those whose shares fall at the hedges, being exposed to greater inconvenience, are allowed an extra plot without tax, in return for which they are expected to keep the fence in good order. Six months after ploughing, the garden is again manured at forty bandies an acre. Each creeper is now carefully handled and tied up to the avisé or other support, the avisé itself being tied up to a bamboo fixed for the purpose. The creeper is never allowed to grow higher than a man could reach, or 6 cubits. It is then brought down into the ground and buried. It then throws out shoots and thus a luxuriant crop is secured. In six months leaves are cut, but only in very small quantities just sufficient to defray the charges of the coolies employed. After one year the leaves are freely cut for sale. To manage all the business connected with the field two of the ryots are elected as Superintendents or Managers (Gónchigandlu, or Pinna Pedda or Isarikapulu) whose usual duties are—(1) to superintend the irrigation of the garden; (2) to prevent strangers from entering the garden; (3) to collect from the members the taxes due and pay the rent

to the landowners; (4) to give to the Brahmins and other privileged classes leaves in charity; (5) to collect money from the members of the company to defray the wages of any coolies that may be employed; (6) to attend to the state of the fence and the gate, the Superintendents having also charge of the way and the keys; (7) and lastly, to settle disputes between the several shareholders.

Betel-leaf is very extensively chewed by the natives with areca nuts. It is of two kinds, white or astringent, and káram or black and pungent. It is largely cultivated under the Cumbum, Nandyál, Owk and other large tanks and on the banks of the Bhavanási in Nandikótkur Taluk, from which it is largely exported to Hyderabad. The káram or pungent species is cultivated chiefly about Pyápali. It is particularly used all over the district by women after confinement, and its juice mixed with chunam is given to babies to check cold, and applied on the chest to expel cold from the lungs.

Sugarcane.—Sugarcane is cultivated in Nandyál, Kálva, Rámallakóta, Done, and Cumbum. The method of cultivation is the same as everywhere else. Except in a few places where sugar is not manufactured, the cane grown is the Mauritius sugarcane introduced into this district in Fasli 1253, (1843) when cuttings were first sent from Madras. This cultivation was for several years encouraged by the remission of the Government tax on lands grown with it. The native cane is still grown in Cumbum and a few other places, but sugar is not manufactured from it.

The *indigo plant* is largely cultivated on dry lands in the Kundér Valley. In Cumbum and Márkápur, where it was formerly extensively cultivated by the encouragement given by the Madras European merchants, the cultivation has greatly decreased. The extent under this crop in 1882-83 was 103,377 acres. The refuse of indigo vats makes excellent manure for the paddy crop. The cost of manufacturing a maund or 25 pounds of indigo is about 5 rupees. Indigo made here is pure and not adulterated or kalti as in the neighbouring districts of Cuddapah. The Owk indigo is said to be of a superior quality.

Pasupu (*Saffron*) is grown chiefly under the Timmanáyani tank in Koilkuntla Taluk and Malakapuram in Rámallakóta. It is also boiled and prepared for the market. About 20,000 rupees' worth of turmeric is produced annually under the Timmanáyani tank.

Fencing.—As a rule, fields on the wayside or in the neighbourhood of villages are fenced—(1) with dry thorns, generally of the tumma (*Acacia Arabica*) and the regu (*Zizyphus jujuba*); (2) by building dry stone walls; and (3) by growing hedge plants, chiefly énuga kalabanda, aloe, or sanna jamudu (*Euphorbia tirucalli*). Énuga kalabanda was first introduced into the district by Mr. Robertson in Pattikonda Taluk. It grows luxuriantly and supplies good fibre for agricultural purposes. But it is disliked by many on the ground that it affords shelter to snakes and takes a large portion of the field out of cultivation. The long stems which grow out of them, though not valuable as timber, are used for pandals and temporary sheds. In some places in Koilkuntla Taluk the

borders of fields are sown with kusuma (*Carthamus tinctorius*), which being thorny answers the purpose of a hedge.

In several villages, for the protection of crop from cattle-trespass, a man, called poundman, is employed by common consent of the ryots and paid in grain for the purpose of seizing cattle that might trespass on to the fields and convey them to the pound. The cattle so taken are, however, released upon payment, generally of a seer or two of grain by the owner of the animal.

Pasturage.—Excepting for a couple of months in the hot weather, pasture is abundant in the district. In addition to the waste lands of the villages there are large tracts of pasture lands on the slopes of the Nallamala and Erramala hills, whither cattle are driven for the greater portion of the year. For tilling cattle in many villages extensive tracts of waste and unoccupied lands, generally on the village hill slopes, are reserved, and a man is employed to protect them from being trodden by the non-ploughing village cattle. The extensive pastures on the Nallamala slopes are sold annually and yield, on an average, a revenue of Rs. 400 or 500, and cattle are allowed to graze here on payment of two annas a-head. The farmer generally compounds with the ryots in the villages at the foot of the hills for an annual payment. Large heads of cattle resort to these pastures from the Nellore and Kistna Districts, but the system is, however, liable to great abuse and open to petty extortion on the part of the people employed in collecting the tax.

The Pullary tax has been abolished in the neighbouring districts of Nellore and Kistna, and there appears no good reason for retaining it here on account of a paltry revenue of Rs. 400 or 500 a-year. The tracts in question are isolated plains remote from inhabited villages. The abolition of the tax would put an end to much petty extortion and inconvenience.

Diseases.—Arika is liable to katika or kunkuma disease which appear when the plant is in ear. No remedy is applied.

Paddy is liable to the following diseases:—

Bodagaddi Tegulu attacks the young plants generally within a month after sowing and hinders its further growth. The stem becomes lean like Bodagaddi or hill grass. Hence the name. Korukudu is a small worm. It attacks the leaf and corrodes it. The ryots apply sour buttermilk and Kánuga (*Pongamia glabra*) leaf. They also wash in the irrigating waters the clothes of women who have recently been in menses in the belief that menstrual blood destroys the worm.

Uchatirugudu (lit., turning of ucha or paddy ear). This is caused by the winds which render the ears pale and abortive. No remedy is applied.

Jonna is subject to the diseases of verupurugu, miḍata nágara, malle, bellapugigi, lakkaku tegulu, nalla aggipurugu, and laddipurugu.

Verupurugu or earth-worm attacks the seedlings, chiefly in red and light soils and seldom in clayey or other good soils. Its only cure is rain water. Chinna miḍata or the grasshopper attacks it after germina-

tion in red soils and the damage is great in light (tuvva) soils, but not in régada. This is eaten by crows and ants.

Nagara or Kambadi Nagara attacks the leaves of the plants when about ten days old and lays in eggs, eating up the plants. The eggs are hatched in two or three days, and the new generation is ready to begin devastation in twenty days. This disease generally occurs in Arudra-kartika (June and July) and disappears in Aslésha (August). Cloudy days and slight rainfall increases it. The worm is not eaten by any other worms or birds. Hence the mischief is great. In some places on the Erramala villages, where the soil is stony and gravelly, a worm called errapurugu gives trouble to jonna leaf, but does not injure the pulses. There is no remedy against this. The rainfall clears it.

Mallé Tegulu.—Mallé is a kind of grass about 4 to 8 inches high. It grows in the lines close to the plant in Punarvasu or Pushyami (August), and, being very hot, sucks up the sap and renders the plant lean and withered. It propagates speedily in poorer soils, and the only remedy is the rainfall by which its heat is suppressed and its power of mischief lessened or destroyed. The ryots make no attempt to eradicate it, as they believe that weeding does not uproot it.

Bellapu Jigi Tegulu (Jaggery disease).—This disease attacks the leaf generally in Makhakarti. The plant exudes some greasy matter and is covered with black ants, which suck up the juice and render the plant weak. The rainfall removes the disease, but if the rain do not fall soon, the plant droops and withers. The stalk, too, being greasy is refused by the cattle. The ryots apply no practical remedy against the disease. They try to get rid of it by invoking the aid of the Pancha-pandavas and scattering an offering of rice and sweetmeats in the fields, with what result, may best be imagined.

Lakkáku Tegulu is a leaf disease. It appears in Pubbakárti and turns the leaves yellow or red. In its infant stage, if rains fall, it may be cured. If the grown-up plant is attacked, the disease sticks to it and lessens the outturn. No remedy is applied.

Natta is an insect which is bred inside the plant. It continues to injure it till it appears in the body of the ear or on one side of it.

As a remedy, the ryots gather all kinds of leaves found in the field and cook them with jonna and scatter the mixture over the fields.

Aggipurugu (fire insect), is of two kinds—red and green. It attacks the ear. The remedy in some places, as in Pyápali, is to bring water from a particular tank or well near the Gutti station and pour it over the standing crop.

Dásarí Tegulu.—The disease called Dásarí purugu attacks castor-oil plant. Its great enemy is a bird called Pedisé (పిడిశె), flocks of which alight on the fields and eat up the insects and thus relieve the plant.

Dúmdara.—Cotton is liable to Dummudara or Mangalapa Tegulu which blackens the plant and loosens the fruit or flower. It is caused by cloudy weather in Swátikárti.

Rust, called in the vernacular కుంకుమతెగులు, attacks wheat. It

appears in January, when the crop is about two months' old, either before or in the course of the formation of ears. In the former case, the plant entirely withers, and in the latter, the outturn is small and the grain is stunted. The disease generally prevails in the richer soils. Cloudy weather, accompanied by absence of dew by nights and drizzling of showers called Dúmadhára, *i.e.*, literally smoky rain, is supposed to be the cause of the disease. This generally occurs when the ground is kept more moist than necessary owing to the lateness of the rains. No remedy is employed. Sunny days, and especially the southern winds called Payyara gáli (పయ్యరగాలి), sometimes check the progress of the disease.

Besides this, the crop is liable, in its earlier stage, to another disease called in Telugu, Pullyakurógam (పుల్యాకు రోగము). This is not so bad as the other. A few sunny days and south-east winds would remove the disease altogether.

Kandi (or red pulse) is subject to the attacks of a yellow insect which eats the grain. It appears when clouds pass over the field in Swatikarti and disappears if the sun shines again powerfully.

Malle (Bodu of Godávari), is a parasite, which grows on the roots of tobacco in exhausted soils. Sometimes it is removed by picking.

Granaries.—Cholam after threshing is stored in grain pits, which are dug in streets, houses, and compounds or other waste grounds. They are built of different kinds. Some pits are flanked with large slabs, granites, or other stones set in chunam and covered with choppa (stalk). Where the soil is hard and gravelly, a thick wall of choppa placed against the sides is considered sufficient, but when the rains are heavy and the soil is moist much damage is done. These pits are used not only by the owners but also by other ryots conjointly with the owner. In such cases small chits containing the quantity owned by each individual are placed in a hole made in a bratti and thrown into the pit. Sometimes especially when the owners are Komatis a regular account is kept. When any damage occurs it is divided among the owners proportionately, but poorer shareholders are sometimes excused from sharing the loss.

Before putting the grain into the pit dry grass is burnt therein to remove the damp and purify the air. About an hour afterwards, a man goes down and arranges the stalks against the sides when the grain is thrown in, and the mouth of the pit covered with a big slab and besmeared with cowdung.

When a pit not full is opened to take out the grain, the ryot is wary enough not to descend into it at once, but waits at least six hours to allow the damp air to escape. Instances have occurred in Nandikótkur Taluk in which people, for want of this precaution, suffered death in the pits.

In some places, especially where grain is intended to be kept long, quicksilver, about a tola or two in weight, is poured in a small shell and left in the pit in order that the grain may not be damaged. The ryots believe the practice to be bad, as the food prepared from the grain so

kept causes some painful sensation in the belly. The cholam grain taken out for use as well as korra, which is not generally put in pits, is stored in gadas or baskets or large earthen vessels. Paddy is stored in garisa or large baskets or rooms, walled all round with small openings below, through which grain is removed.

Seed.—Cholam seed is preserved as follows :—Before threshing, the largest and well-developed ears are selected and beaten with sticks. The seed thus gathered is put in pots with margosa and other bitter leaves and a little of cow's urine and exposed to dry in the sun once a month generally on the new-moon day. This is done till Yugádi (April).

Seed-pulses.—The hard seed after winnowing is selected and put in a basket and covered with alternate layers of chaudu or saline earth.

No special measures are taken to prepare seed of the korra or the arika crop.

CHAPTER XII.

MANUFACTURES AND TRADES.

THE chief trade is weaving. The number of weavers in the district, exclusive of women, is 15,122. They do the work in their own houses, partly on their own account, and partly on account of traders who advance money for cloths. Gúdúr and Koḍumúr are the chief weaving stations. Ravikas (petticoats) with silk borders are manufactured here for export.

Cotton carpets are manufactured at Cumbum and Kurnool. Cotton turbans made by the Mussalman weavers of Kurnool town are much prized and are occasionally indented for by military officers. Woollen blankets are also made, chiefly by the Kurubas or Shepherd caste. Those made at Kontalapád and other places in the Nandikótkur Taluk are the finest and cost about four rupees each. Cotton tape for cots is generally made by Muhammadan women.

The iron trade is carried on in the villages along the base of the Nallamalas, especially at Rudravaram in the Sirvél Taluk.

The mode of working is the same as all over Southern India. The iron-stone, of which plenty is found in the Nallamalas, is well pounded and smelted in a dome-shaped furnace. "The ore is first worked up into rough balls, each of which is cut into two pieces. Each piece is then separately reheated, forged, and subsequently welded up into bars. One buffalo-load of ore, or about 75 lb., and three cooly-loads of charcoal, or 108 lb., yield one split ball. This is subsequently worked up into a bar of the weight of 10 to 13 lb." Labour is cheap: five men are employed on the work, of whom two work the bellows by turns. Mr. Wall, the Mineral Viewer, who inspected Rudravaram in 1856, thinks that the neighbourhood is favorably situated for constructing a tank to supply water-power and improve the industry. This industry has of late greatly declined. The furnaces at Rámallakóta and other places on the Erramalas have all been closed and English iron is now largely used for agricultural purposes.

Diamond mines have been worked in the district from early times. The work, however, has lately declined (see chapter on Minerals).

Stone images and idols are made at Alúr and Vaddamanu in the Nandikótkur Taluk; the granitic rock at Challabanda, in Rámallakóta, is preferred. Copper images are made at Dévanakonda, in the Pattikonda Taluk, and Ramatirtam, in the Banganapalle Jaghire. Good cots are made at Velgódu and Nandyál. The bedst[illegible]

exported to Hyderabad. Formerly country paper was made in Gudem in Cumbum, and Gúdúr in Rámallakóta. But the trade has now almost disappeared and the paper required by the native merchants for their account books is imported from the Nellore District. Kurnool, Nandyál and Banganapalle are noted for their lacquer work, and Nosam for its leather paintings and fans, which are much admired.

Mats are made at Gorukallu out of a reed called "tunga," which grows by the side of the Tammarazupalli channel. They are of the ordinary sort and the reeds are not dyed as in the southern districts. They are usually woven in pieces 5 or 6 feet × 3. The coarse mats sell at about two annas each. The demand for them is very small. They are used only by the higher classes. Nulaka, or rope used for native cots, is made of epé (*Hardwickia binata*) fibre. The Erukalás chiefly make these ropes, purchasing the fibre in the hill villages. The peeling of the epé bark is prohibited by the forest rules, but it has hitherto been found very difficult to stop it. The cheap rate at which the rope is sold, viz., twelve annas for the length required for a cot, discourages the use of cotton tapes or the cultivation of other fibres.

Brass utensils are made at Patakota in the Nandikótkur Taluk. The mode of manufacture is the same as in the other districts. A brass pot is made of pieces of sheet brass fitted together and soldered with borax and bell-metal. Lamp-posts and gajjalu (little bells) are cast as follows:—A model is first made of clay and covered with wax, with a coating outside of ant-hill earth (పుట్టిమన్ను). This, with another layer of coarse clay, is then heated and the melting wax is poured out. The mould is again heated and melted brass poured in, filling the space occupied by the wax.

Dyeing is chiefly carried on by Maddivandlu, Rangarazus and Balijás. The stuff generally used by the former is the maddi chakka, or the Indian mulberry (*Morinda citrifolia*, Linn). This plant grows spontaneously in all the jungles of the district. Its roots, especially the bark of the roots, yield a red dye.

To dye a couple of white twist each about 7 yards long.—Take from 20 to 24 tolas of castor-oil and boil it. When boiling put 2 tolas of goat's dung and ½ seer of puchchu, or old refuse water of the stuff last dyed (which a dyer preserves as carefully as a vaccinator does his lymph). In this mixture soak the twist for one night. On the next morning take it out, tread it well in "karam water" obtained by mixing in water the ashes of burnt milk-hedge or castor-oil shells and dry it in the sun. Repeat this process for eight days consecutively, taking care that the twist is not exposed to rain. On the last day clean it well in clean water and dry it. The water so left is the puchchu water above referred to. The twist is now ready to receive the color. Then take about 10 tolas of maddi powder and mix it with water just sufficient to soak the twist. After soaking the twist, put it in a pot and place the pot with its mouth covered in a daligunta, a circular pit, three feet in [illegible] pot in the pit place light fuel, generally straw, and

set fire to it. After the fire cools, cover the pit with a dome-shaped basket smeared with cow dung. Early the next morning take out the twist and dry it in the sun. Repeat this process for eight days and we get a deep red color. If the oil or powder used or the number of times the process is repeated is less, the color is proportionately weak.

Bangles are made of gazu, a preparation of saline earth (chaudu). They are worn by all native women except widows. Gazu is chiefly manufactured at Arividu in the Cumbum Taluk and Koilkonda in Rámallakóta. The process of manufacture is as follows:— From February to May the salt earth chaudu is scraped, and by a process similar to that used in earth salt manufacture, its "sáram" or brine is extracted and placed in a pan and is allowed to filter into a pot kept below. This water is sprinkled over a flagstone besmeared with cow dung on the previous day, and the sprinkling is repeated for thirty days, after which the layer of clay which is thus formed is carefully separated from the cow dung below and dried. When fully dry, it is powdered and mixed with some more of the "brine," and exposed to the sun. This process is repeated four times and the dry clay is then put into pots and heated in a furnace for two nights and three days. The pots are then broken and the clayey mass removed to a smaller furnace, where it is again melted and becomes the "gazu." The gazu is generally purchased in lumps and melted and made into bangles of the required colour.

Pottery.—This is carried on everywhere in the district and requires no remark, except that in several places, owing to the great extension of cultivation, potters find great difficulty in obtaining good clay.

Oils.—Castor, avise or linseed and kusuma (*Carthamus tinctorius*) are the only oils extracted. Gingelly oil is also sometimes made. Tangédu (*Cassia auriculata*) sticks are generally used in the manufacture of this oil. Occasionally ippa (*Bassia latifolia*) oil is made, but it is used only in temples.

Tanning.—This industry is confined throughout the district to the chucklers, but the work is very rough. Lime and tangédu bark are the chief materials used. In the Kurnool town a regular tannery was established thirty years ago by a Labbay from Káyalpatnam in the Tinnevelly District. There are now three tanneries in the district. The work is carried on in the usual style. Hides are first soaked in lime-water. The hair is then scraped off and the hide is tanned with tangédu bark. It may be remarked here that tangédu is generally cut only by the Mádigas, and the other classes think it beneath their dignity to do this, considering it as the work of the low-caste Mádiga. Indigo is largely manufactured in the Kundér valley. The dyers use tagirisha (*Cassia tora*) seeds in the manufacture. They boil the seeds and mix the water and seeds with the water in the indigo pots. This the dyers say gives the indigo a bright blue tint. Tagirisha plant is a wild plant, growing spontaneously in all jungles.

Exports and Imports.—Kurnool, Nandyál and Cumbum are the three important market towns in the district. Kurnool is supplied with piece-goods from Madras and Bombay, and the other two towns from Madras through Cuddapah and Proddutur. There are also weekly markets in all important villages to the west of the Nallamalas (see Chapter on Taluks).

The following articles are exported from the district :—

Name of article.	Where produced.	To what place exported.
Cotton, indigo and hides ..	Kurnool and Hyderabad ..	Madras.
Gum	The Nallamalas and H.H. the Nizam's Dominions.	Bellary and Anantapur.
Lamp-oil and gingelly-oil ..	H.H. the Nizam's Dominions.	Bellary District.
Melon seeds, water-melon seeds, and sora (*Lagenaria vulgaris*) seeds.	Kurnool District	Hyderabad Territory.
Tobacco	Do.	Hyderabad and Bellary.
Tobacco stalks	Do.	Anantapur District.
Betel-leaves	Atmakúr (Nandikótkur Taluk).	Hyderabad.
Timber	The Nallamalas	Bellary-Hyderabad country.
Unwrought diamonds ..	Rámallakóta and Pendékal.	Madras and Hyderabad.
Mustard	Sangamésvaram, Vallala Virapuram and Béravolu, Nandikótkur Taluk.	Proddutur and Cuddapah.
Lungilu (gowns)	Kurnool District	Bangalore.
Blankets (jammakanalu) ..	Do.	Cuddapah, Bangalore, Rajahmundry, Hyderabad and Surapuram, Ongole and Guntúr.
Women's cloths, susilu and sujanilu.	Kurnool	Hyderabad and Jalna.
Omam (*Ptychotis ajowan*) ..	Nandikótkur Taluk ..	Bombay.
Turbans	Kurnool	Adóni and Bellary.
Saltpetre	Cumbum and Márkápur ..	Madras and Kottapeta, Nellore District.
Palanguposha and rajayilu (colored cloths).	Kurnool, Nandyál and Banganapalle.	Hyderabad.
Cattle	Kurnool	Do.
Sheep and goats	Do.	Do.
Twist and yarn	Do.	Do.
Turmeric	Do.	Do.
Gunny bags and cloths ..	Do.	Do.
Other fibres, raw	Do.	Do.
Wheat	Do.	Do.
Gram and pulse	Do.	Do.
Ghee	Do.	Do.
Salt	Do.	Do.

The following articles are imported into the district :—

Name of article.	Whence imported.
Ginger	Kalavayi in Nellore and Siddhavattam.
Dried fish	Nizampatam (Kistna).
Bullocks	Kistna and Nellore Districts.
Sheep	Hyderabad, Cumbum.
Honey	Nallamala and Hyderabad.
Salt	Madras.
Kusumalu (*Carthamus tinctorius*)	Raichore.
Sajjalu (*Penicillaria spicata*)	Nizam's Territory.
Jilakara (*Cuminum cyminum*)	Cuddapah.
Tobacco and chillies..	Guntúr.
Brass utensils	Bellary and Madras.
Nakki and gotulu (lace border)	Bangalore.
Silver	Bombay.
Gold	Bombay and Madras.
Pearls and corals	Do.
Opium	Indur.
Knives, needles, brass bangles, chunam boxes, and lamp-posts.	Poona.
Shawls	Bombay.
Flax	Hyderabad.
Jidiginjalu (*Semecarpus anacardium*), coriander, gum, lamp-oil, vippanuné and opium.	Hyderabad and Umanabad.
Almonds	Bombay.
Sugarcandy	Madras and Bombay.
Nuts	Bellary.
Pepper, dried cocoanut, cocoanut and jaggery.	Gurramkonda, Chinna Ballapuram, and Hindupur.
Cardamoms	Umnabadu.
Sugar	North Arcot District.
Potatoes	Chinna Ballapuram.
Handkerchiefs and turbans	Palakollu, Vuppáda, Vétapalem, Mangalagiri, and Cuddapah.
Ghee and sandal	Cumbum and Mysore.
Horses	Hyderabad and the neighbouring districts.
Cotton	Do.
Twist and yarn (European)	Madras and Bombay.
Turmeric	Do.
Gunny bags and cloths	Hyderabad country.
Other fibres, raw	Do.
Wheat	Do.
Gram and pulse	Do.
Other spring crops	Do.
Rice, husked	Do.
Rice, unhusked	Do.
Other rain crops	Do.
Linseed	Do.
Other oil-seeds	Do.
Gingelly	Do.

The *metrical tables* are the same as in the neighbouring districts. The unit of grain measure now used in Kurnool Proper is when heaped 114 tolas in weight. In Koilkuntla the measure contains 132 tolas and in the Cumbum division 120 tolas, while in Pattikonda the seer of 84 tolas is in use. Besides these the ryots still use their own local measures, which vary widely in each village or local area. The Pyápali munta is 72 seers, while at Pedda Podilla, only 4 miles from Pyápali, it is 8 seers.

The measures of distance are chiefly "parugu," equal to 2½ English miles, and "ámada," equal to 10 English miles. The English measures of distance are the only ones in use.

Land measures appear to have been regulated from very early days. Two inscriptions found in Siddhésvaram and Valasa, dated S.S. 1040 (A.D. 1118) and 1044 (A.D. 1122), speak of the introduction of a scale of land measures in the reign of Chola Maha Raja by local chiefs. The measures now in use are those introduced by the English Government, viz., an acre divided into 100 cents. The ryots, however, reckon their fields for agricultural purposes by gorrus, each gorru in the district being about 4 acres.

The size of a house is indicated in "ankanams." An "ankanam" is the space between two beams, and varies from 4 to 5 feet.

The weights used are as follow:—

3 rupees or tolas weight	= 1 pollam.
2 pollams	= 1 pavu (¼ seer).
2 pavus	= 1 ardha seer (½ seer).
2 ardha seers	= 1 seer.
5 seers	= 1 viss.
2 viss	= 1 dadyam.
4 dadyams	= 1 maund (25 lb.).

A seer of 20 or 21 tolas is also in use.

Cotton is sold by maunds of 52 seers each, a seer being of 20 rupees' weight.

CHAPTER XIII.

ANTIQUITIES.

THE objects of antiquarian interest in this district may be classed as follows:—

1. Ancient temples.
2. Ruins of ancient towns or villages, forts and walls.
3. Large irrigation works, including ruined tanks.
4. Mosques and tombs.
5. Ancient stone implements, dolmens, tumuli * with or without circle, stone circles.
6. Inscriptions on stone or copper, gudikat or old manuscripts.

The temples may be grouped under three heads—

1. Temples with elaborate carvings.
2. Temples, ordinary, consisting only of the three usual apartments, viz.: garbhagrihá, where the idol is kept; antarálam, where people stand to worship; and mukha-mantapam, or the open hall forming the front part of the building. In some temples separate rooms are added for the female deities.
3. Small village temples, more or less primitive in style.

In this chapter a brief mention will be made only of the first class of temples.

The most ancient temple is that at Srísailam, which, as already stated, is situated on an inaccessible mountain plateau overlooking the Kistna. The ruined wells and tanks in the neighbourhood testify to the country around having once been in a prosperous condition.

Srísailam (Lat. 16° 12′ N.; Long. 78° 5′ E.) was the residence of a chief named Sáyappá in the fifteenth century, and is said to have been deserted after the conquest of the country by the Muhammadans. The last remnant of the population left it in the time of Munauwar Khán in the eighteenth century, when Désamukhi Sítarám collected a band of robbers and looted it.

In 1794 the temple was visited by Colonel Colin Mackenzie, who has left a description of it in the Asiatic Researches of Bengal for 1798. It is 660 feet long by 510 feet broad. The enclosure is of an oblong form, and is surrounded by thick walls, varying from 20 to

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* *Vide* Mr. Fraser's letter, dated 1873.

26 feet in height, built of hewn blocks of greyish stone from 6 to 7 feet long by 3 feet high, exactly squared and laid together. The walls are elaborately sculptured. The first or lowest row of these stones is covered with figures of elephants harnessed in different ways, as if led in procession, many of them twisting up trees with their trunks. The second row represents horses and hunting scenes. Some horses are led ready saddled and their manes ornamented; others are tied up to pillars; while many others are ridden by horsemen, engaged in fight at full gallop armed with pikes, swords, and shields; others are seen hunting tigers and running them through with long spears. "All these figures" says Colonel Mackenzie, "are accurately designed. It is remarkable that several figures are represented galloping off, as in fight, and at the same time drawing the bow at full stretch; these Parthian figures seem to have entirely dropped the bridle, both hands being occupied by the bow; some of them are seen advancing at full speed and drawing the bow at the same time." In the third row a variety of figures are represented. Many of them are shown as hunting tigers, and in one place figures a lion attacked by several persons. Crowds of people appear on foot, some armed with bows and arrows like the Chenchus. Figures of bairágís or jogís are also seen, distinguished by large turbans, some carrying their sticks, pots and bundles, as if returning from a journey; some leaning on their sticks, as if tired or decrepit from age; and others approaching with a mien of respect and adoration. The remaining rows are also filled with numerous carvings representing various scenes from the Mahábhárata, the Rámáyaná, and other moral and religious books of the Hindus, the topmost row being cut into battlements. Among the figures may be noticed Brahmá balancing Vishnu and Siva, and a figure of a naked female approaching the lingam with a japamála (a string of beads) in her right hand, and a hand issuing forth from the lingam.

In the centre of this enclosure is the temple of Mallikarjuna, the chief deity worshipped here. It is square in form, with the usual gópuram or pyramid of steps about 30 feet high. The walls and roof are covered over with brass-plates gilded, but the gilding is now worn away. The plates are joined by smaller bars and lockets so that they may all be taken off without damage.

There are a few embossed figures of women and some small ornaments on the friezes of the doors, the pannels of which are also plated. From an inscription it would appear that these gilded plates were presented in Sálivâhana Sakhá 1435 (A.D. 1513) by Krishna Déva Ráya of Vijayanagar on his return from his northern conquests. Opposite to the temple is a large bull, a monolith, which, according to the popular belief, once ate Bengal-gram.

The temple is reached by three different routes: No. 1, from Atmakúr in the Nandikótkur Taluk, the residence of the púJáris; No. 2, from Bommalapuram in the Márkápur Taluk; and No. 3 from the

Hyderabad territory. The Atmakúr road lies over a flat country as far as Nágaluti, a distance of 10 miles, and is by far the fittest for cart traffic. From Nágaluti the ascent commences by a stately flight of steps formed of rough stones, which leads to the top of a plateau, where a small cluster of huts is occupied by Boyas and Chenchus, who cultivate some land under a tank. A short distance from here, the ground slopes down to a valley called Kollam, about 1,000 feet below the plateau. At the bottom of the valley is a shallow stream which is easily crossed; thence a flight of high steps, with stones properly laid together, leads up to the top of the Srísailam plateau, where there was formerly a large archway called the Kailásadwáram (literally gate leading to Kailása or heavens). From this to the Srísailam temple we have a broad plain, easy to travel. The other two roads from Márkápur and the Hyderabad country are also said to be difficult to travel. Steps similar to those at the Kollam have been erected in several other places.

The dates at which some of the buildings connected with the temple were constructed, as ascertained from the inscriptions kept by the jangam high priest of Srísailam, are given below :—

1. The mantapam in front of the temple was built and dedicated on Monday, the 14th dark fortnight Mákha, Virodhikrutu S.S. 1293 (A.D. 1371), by Anavéma Reddi.

2. The same Anavéma Reddi built a large mantapam in A.D. 1377.

3. Steps from Srísailam to Pátálagangá or the bed of the Kistna, were built on the 15th Mákha, Srimukhá S.S. 1315 (A.D. 1393), by Harihará Déva Mahárája or his wife Vithalámbá.

4. The south mantapam was built and dedicated on Monday, the 14th dark fortnight Mákhá month in S.S. 1326 (A.D. 1404), by Harihará Déva Mahárája of Vijayanagar.

5. The steps from the south gate of Srí Mallikárjuna's temple to Sikharésvaram were built and dedicated on the 10th dark night of Chaitra, Parthivá year S.S. 1327 (A.D. 1405), by Kátama Reddi Véma Reddi, son of Kumara Véma Reddi.

6. The flight of steps from the south temple down to Durgá Déva was built and dedicated on the 5th Kartiká, Subhakrit S.S. 1344 (A.D. 1422), by Appanaiyyar of Udayagiri, son of Dévanayyar. (See Srísailam, Chapter X.)

Ahóbilam.—The original temple is a small pagoda not unlike the ordinary shrines.

In the fourteenth century, a fine kalyána-mantapam wedding hall was built by the Reddies of Kondavidu. It is supported by sixty-four pillars, each of which is beautifully carved into several miniature pillars. In front of the temple is a fine unfinished mantapam, with its large pillars made of white sandstone (said to have been brought from Talamanchipatnam in the Cuddapah District) about 3 feet in diameter, elaborately sculptured. Of this Mr. Ferguson, in his *Indu-European Architecture*, says :—

"It is a large unfinished mantapam, in plan and design very like that of the temple of Viṭoba at Vijayanagar, but its style and details are so much more like those of the Náyaks that it must be at least a century more modern, and could not therefore have been erected before the destruction of that capital in A.D. 1565. The dynasty, however, continued to exist for one or two centuries after that time till the country was finally conquered by Típú Sultán. It must have been by one of the expatriated rájas that the temple was erected, by whom even tradition is silent. Whoever might have built it, it is a fine bold specimen of architecture, and if the history of the art in the south of India is ever seriously taken up, it will worthily take a place in the series as one of the best specimens of its age, wanting the delicacy and elegance of the earlier examples, but full of character and merit."

Nammálvárikunta, a large tank with stone rivetment, about 156 feet by 138 feet, is another monument of piety. It was apparently intended for the floating-festival. (See Ahóbilam, Chapter X.)

A few miles from Ahóbilam is *Rámatírtham*, noted for a small pagoda called Puttalamma or large anthill, which people worship with great reverence.

MÁRKÁPUR TALUK.—*Chennakésavaswámi* is held very sacred and has acquired local celebrity. The idol is said to have restored to life certain shepherds who had been beheaded, and made the heads talk.

He is a great favorite of the Pariahs, who are called Channayya Dásaris. The building has all round a colonnade which is used as a halting-place during the festivals. The first temple garbhagrihá is said to have been established by a milk-maid named Máriká, but the building was erected under an order of Teluguráyaḍu during the reign of the Gajapatis in the fifteenth century. Its chunchus or projecting ledges are admired by natives as one of the seven curiosities * in this part of the country.

The mukha-mantapam, supported by forty stone pillars, is carved with the figures of Krishná, Ánjanéyá, Garudá, Lakshmi, Vináyaká, with their váhanás or vehicles, such as elephant, lion, sarabha, sárdulá (tiger), chariots and drivers. One of the figures represented is that of a máyámrigam, the upper half of which is in the form of a woman and the lower half that of a beast. On two of the pillars opposite the idol are carved two beautiful gópurams, which are much admired by natives, and to which they have given the epithet of "brothers" because of their striking resemblance to each other.

In the four corners, as well as in the centre, of the mantapam are depicted the following figures: on both sides of the doorway are several

* The other six curiosities are:—
(1) The gópuram or tower of Venkatádripálem temple.
(2) Gaddé or the altar of Tripurantakam temple.
(3) The carvings in Millampalli temple.
(4) The waters of the Arvitamma well.
(5) The women of Bommalapuram as being once beautiful.
(6) The durbar seat in Errakondapálem.

indecent figures; at the top are the representations of Ráma cutting seven palm trees with a single arrow, of the fight between Váli and Sugrivá, and of Ráma striking down Váli with five arrows. The other carvings are those of—

(1.) Arjuná striking down Matsyayantram.
(2.) Ráma's combat with Rávaná seated in Indra's chariot brought by Mátali.
(3.) Churning Mount Mandara by the gods and demons.
(4.) The army of Manmadhá (Cupid).
(5.) Krishná playing with milk-maids who were bathing, and the like.

Millampalli Vénugopálaswámi's Temple, in the Márkápur Taluk, was built in A.D. 1518 by Varadarája, a prince of the Vijayanagar family, the idol being of still greater antiquity. In 1614 prahári (walls), mukha-mantapam (porches), and gópuram (gateway) were built by Appammá, a sister of Sáyappa, the local zemindar. In 1712, when the taluk was placed in charge of the Arcot Nabob, Lala Tándramalloji visited the temple and established a Brahmin agraháram.

The following are some of the scenes represented here :—

1. Prahláda, a believer in Vishnu, discusses with his father Hiranyakasyapa, about the omnipresence of Vishnu. The father kicks the pillar to test if He were there, and Vishnu issues out of it in the form of a lion-man with sword in hand uplifted.

2. Vishnu so coming out attacks Hiranyakasyapa, and placing his legs between those of Hiranyakasyapa, holds his hands with one hand and his locks with the other.

3. Vishnu next places Hiranyakasyapa on his lap, rips open his belly, takes out the intestines and puts them round his own neck.

4. Parikshat Mahárája resides in a cage or building erected on a long pole, and a serpent creeps up the pole to bite him. The king had been cursed with death by snake-bite by a holy Brahmin, and he attempted to avert the evil by lodging in a building erected as above, but could not prevent the fulfilment of the curse.

5. Vishnu's incarnation of Vámana. He implores Balichakravarti to give him three paces of ground, which being granted, he places his right foot on the earth and takes possession of it; he stretches his left foot to the sky and seizes the upper world, where his foot is washed by Brahmá, and the water flows in a stream through the sky into the sea below, enabling the sea fish to ascend to the heavens. Vishnu places his third step on Bali's head. Bali's wife Vindhyavali and his guru Sukrácharya stand by him. Bali repeats the mantram, his wife holding a pitcher of water to wash Vishnu's feet.

6. Krishná sits on a branch of a Ponná tree with the clothes of gopikás (milk-maids) which he had carried off while they were bathing in the river. The women below the tree, covering their nakedness with their hands, beg of him to return their clothes.

7. A figure of the four-armed Gopálá standing on one leg and playing on a pipe to collect the cows.

8. Krishná stands on one leg, holds up the mountain Govardhaná with one hand and plays on a bamboo pipe with the other, the cows and herdsmen around gazing at him.

9. Krishná is represented in a sitting posture, with a butter ball in his hand, which he stole from a milk-woman's house.

10. The five-headed and ten-armed Iswará sits absorbed in meditation with a rosary of beads in his hand.

11. Ranganáyaká reclines on his Seshá (snake) bed with his wives shampooing his legs. A votary named Víbhishaná stands before him with folded hands.

12. Yoganátha Narasimhulu sits in brahmákattu—*i.e.*, tying the loins and knee with a piece of cloth—absorbed in the pleasures of yogá.

13. A five-headed and ten-armed Hanumán tramples under foot a rákshasá. The five faces are those of varáha (boar), simhá (lion), vánará (monkey), rákshasá (giant), and manushyá (man). This was the form assumed by Hanumán at the burning of Lanká.

14. Mahishásura Mardani, a form of Sakti, with eight arms. She holds a trident with two hands, and stabs the buffalo-headed rákshasá as described in the Markandéya Puránam.

15. Isvará, seated on his bull, fights with Indrá on his elephant, the former on behalf of Chandrá and the latter on behalf of Brihaspati, for the possession of Tárá, Brihaspati's wife.

16. A figure representing a struggle between two wrestlers.

17. Sivá stands with his wife holding a skull in his hand. A bhairavamurti (dog) pounces upon him and takes the skull into his mouth.

Besides these there are many more figures representing various feats of Vishnu, Ánjanéyá and the rishis, also figures of elephants, lions, and horses, some with riders carrying swords and spears. Most of these figures are to be seen in the temples of other taluks also.

Tripurantakam, sacred to Sivá. It is a very ancient temple and is locally known as the eastern gate of Srísailam. It was visited in the eleventh century by Jayapála, a general of the Chalukyás.

CUMBUM TALUK.—*Nemali Gundam Rangaswámi Temple* is situated in the lonely jungles of the Nallamalas, on the bank of a pool below a waterfall. On the hillside near the waterfall are certain marks said to be the foot-prints of horses and blood drops, the result of a fight between Kártaviryárjunéyá and Parasuráma.

2. *Turimalla Temple*, sacred to Sivá. Here the lingam bears a chipped appearance, the head being smashed by Kámadhénuvu placing her foot when she went to Sivá for assistance against Kártaviryá, as related in Aranyaparvam of the Mahábhárata. The horses, chariots, and soldiers of Kártaviryá are also represented. To the east is situated the Sara-

bhésvari (Sakti) temple. Here is a figure of Mahishásura Mardani, besides some figures of lions, elephants, swans and parrots. There are also several obscene figures.

3. *Bhairavaswámi Temple.*—On a rock in the forest of Akavídu, where in dark caves siddhis sit meditating yogá.

4. *Mundlapádu Bhaváni Sankaraswámi's Temple.*—Here the chief engraving is Gajéndra Moksham, or deliverance of the elephant by Vishnu from trouble.

5. *Dvárakacherla Janárdanaswámi's empty Temple.*—The idol is said to have been taken away by some invaders. On the walls and pillars, scenes of the Rámáyaná and the Bhágavatam are represented, besides figures of gods, lions, elephants, monkeys and fish.

KOILKUNTLA TALUK.—*Koilkuntla Rangaswámi Temple* was built by a Vijayanagar prince after the removal of the government to Penukonda. It is built of gneiss stone said to have been brought from Talamanchipatnam in Cuddapah about 30 miles from it. In front of the temple is a large pond.

2. *Gondi Ranganáyakulu's Pagoda*, near Owk, is a rock-cut cave. The country around it bears evidence of its having been once inhabited. According to tradition, a village called Viranáráyanapuram existed here about a hundred years ago, when some gosáyis, who halted there, believing that some treasure was hidden underneath the idol, destroyed it, defacing several buildings and figures.

3. *Virabhadraswámi's Temple* is built of granite rocks. The gópuram is built of brick in chunam. It has a large mantapam with twenty-six pillars, some of which are sculptured.

4. *Kambagiriswámi's Temple* is on the bank of the Jakkaléru, in the midst of a jungle, on the Uppalapád plateau of the Erramala hills. It is sacred to Narasimhá. Like his namesake at Ahóbilam, it is established in a rock-cut cave, or rather a hole formed by the denudation of a subjacent rock. Its gópuram, about 60 feet high, was built of brick in chunam by a dancing girl of Surapuram. There is a fine colonnade on the south and north of the temple. The north row was built by the Gadval Rájas, probably when they held Koilkuntla Taluk in the time of Tanésa of Golkonda.

The mantapams here are said to have been built by the Owk Zemindar. There is also a fine well and choultry built by a Guzarati.

5. *Pérusomala.*—The *Chennakésavaswámi's Temple* was built in the beginning of the sixteenth century by Jagaya Ráju Ráma Doss, a relative of the Vijayanagar Rájas. The pillars are all beautifully carved with representations of legends from the Rámáyaná and other books. Among them the following may be mentioned :—

1. Ráma kills Tataki.
2. Visvámitra performs asvamédhayagó (horse sacrifice) with the aid of Ráma.

3. Kalikávatáram or Vishnu's incarnation of Kaliká.
4. Bali gives lands to Vámana.
5. Sita presents her ring to Ánjanéyá.
6. Figures of Ánjanéyá and Súrpanaka.
7. Figures of Vánarás (monkeys) building a causeway.
8. Ánjanéyá enters a pond and is devoured by a crocodile from which he issues forth tearing its body.
9. Ánjanéyá proceeds to Sanjivi mountain to fetch the nectar of life and is obstructed by a gandharva whom he successfully repels.
10. Ánjanéyá on his way back from the Sanjivi mountain is attacked by a rákshasá, whom he overthrows.

PATTIKONDA TALUK.—*Gundála Temple* is sacred to Chennakésava. The village of Gundála is its endowment. It is an ancient temple, elaborately carved. Among the numerous figures carved here is that of an elephant and a buffalo artfully carved with a single head common to both, so that if you cover with your hand the body of the one you see the other in its full size. The gópuram is 40 yards high from the ground below, with five storeys. The building is so constructed that by shutting the doors of the temple and letting light through a hole in the door, made for the purpose, you see the gópuram reflected on the floor of the temple within.

Chunchu Erragudi Temple, so called from its chunchus or projecting ledges being large, and regarded by the natives as admirably fitted. It was built in S.S. 1487 (A.D. 1565) by a Bedir, Maddi Nayadu, whose figure is inscribed here as leaning upon a stick.

In *Kappatrállá Temple* is seen a figure of four monkeys with two heads so designed as to be connected with each of the animals figured.

RÁMALLAKÓTA TALUK.—The temples at Rámallakóta and Gorantla are the only ancient buildings of importance. The former is elaborately carved.

NANDYÁL TALUK.—The temples deserving mention are Pánikésavara temple at Panem with its high pyramids and the ruined temples at Kalva with its stone-tank.

RUINED VILLAGES, FORTS, &c.

The fact that the country, abounding with several hills and valleys, was ruled for a very long time by independent chiefs, accounts for the construction of the many forts and strongholds we find scattered over the country. Almost every town has a fine fort and every village its own keep.

In 1847, after the disturbances caused by Narasimha Reddi, a pensioned Poligar of Uyyálaváda, Koilkuntla Taluk, were suppressed, Captain Harris was deputed by Government to report on the hill forts

of the Nallamalas and the Erramalas, in which the rebel had sheltered himself. The forts, however, were reported not to be in good condition, and the Government did not think it necessary to incur any expenditure with a view to destroy them, but ordered the district officers to see that they were not strengthened or repaired. These forts in the district are all now in ruins. A brief mention will be made of some of the most important ones.

Alutlá in the northern Nallamalas is a hill fort 80 yards square, built of stones. It was visited by Captain Nelson, of the Invalid Army, in 1855, who has published, some account of it and the country around in the *Madras Journal of Science*, Vol. XXIII, Part II, 132. He thinks the fort was erected to defend the ford of the river near there, but the people say it was intended as a fold for the cattle of the Poligar. Close by it lie the ruins of Daddanala, once the principal town of Zemindar Sáyappa. It was destroyed by the Muhammadans from Hyderabad in the sixteenth century, through, it is said, the treachery of the Brahmin minister. The Chief being then absent, the females of his family, who were of the Kammá caste, shut up the fort and burnt themselves in it. The residence of the Chief was then transferred to Erragondapálem in Márkápur, where the durbar seat a large stone on a raised dais, used on public occasions, is still to be seen. The generality of the people will not even now sit on it. So great is their veneration for the memory of their former princes.

Near Peddacheruvu, 16 miles from Atmakúr in the Nandikótkur Taluk, are to be seen ruined forts and tombs which are evident indications of the country having once been in a flourishing condition.

The Siddapur fort is a pretty large square fort in tolerable order, with a zigzag gateway. It was deserted in the time of Alíf Khán, the father of the late Nabob, in the beginning of the present century. A fine mosque is still in existence, as also the remains of a temple of Janárdana.

The Velgódu fort is all gone excepting the zigzag gateway (*see* Velgódu, Chapter XIV).

The Musalimadugu fort on the banks of the Kistna is in pretty good order, and is said to have been built in the time of the Andhrás. It was attacked by the Muhammadan kings of Golkonda.

Muravakonda has a fine fort at the ford of the Kistna. It was repaired and improved by the late Nabob Rasúl Khán Bahádur, and was dismantled during the mutiny by Colonel Whitlock's movable column.

The Krishnagiri fort in the Rámallakóta Taluk is noted for its large elephant gate. It suffered much at the hands of Haidar's army. Here are found ruins of what is said to have been an ancient Jain settlement.

The Kappatralla fort in Pattikonda Taluk is in tolerable order.

It was the residence of the Poligars who resisted the army of Haidar and withstood the repeated attacks of Basalat Jang of Ádóni.

The Maddikéra fort with its flat arch is in ruins. Its stones were very largely used for the railway line.

The Kurnool fort has been dismantled, except the gateway, which has been allowed to stand as a memorial of native workmanship. The town walls, some 6 feet in breadth, were built chiefly to protect the town from the river floods (*see* Chapter XV, Kurnool Municipality).

The Kottakóta fort in the south-west corner of the Cumbum Taluk was erected on a little rocky eminence by Chalchalama Ranga Reddi, the ancestor of the Nosam Poligars, about A.D. 1749, when he had a jaghire at Mundlapád. He also built four villages and a tank, also an anicut across the Enumaléru.

There are still to be seen the remains of the very good fort ditch, which has been cut with no little trouble and care in the solid rock on which the fort stands. At the top of the highest tower there is still one of the old guns in excellent preservation, measuring about 14 or 15 feet long. A battle was fought here when Captain Edmunds went to take possession of Cumbum (*see* Chapter II, General History). It also gave some trouble during the last struggle between Haidar's army and the British. Here Narasimha Reddi took up his position in 1845, and gave battle to the English force that pursued him and killed the Tahsildar of Cumbum.

The Uppalapád fort on the Erramala plateau is in ruins. There is an old gun of native make on one of its batteries (*see* Chapter XIV, Koilkuntla Taluk), probably left there in 1756 when it was looted by the Cuddapah Nabob.

Village-keeps are generally single bastions. Some of these were repaired by the saukars during the famine as a means of protection from robbers.

Mosques and Tombs.

The principal mosques and tombs in the district are the following :—

Abd-ul-waháb's tomb in Kurnool on the banks of the Handri. It was built in Hijiri 1028 (A.D. 1618), and consists of two domes, whose workmanship is much admired. In 1856 the Government sanctioned two estimates, amounting to Rs. 1,000, for its repair.

Jamma masjid in the fort was built on the foundations of a Hindu temple destroyed for the purpose under instructions from Abd-ul-waháb. In Jólapur there are numerous grave-yards of Mahidlis, a peculiar sect of Muhammadans. In Cumbum there are several Mussalman tombs and masjids.

In Musalimadugu there are tombs of certain Patans said to have been killed in a conflict with the Pindaries.

The following is a list of Christian tombs:—

Description of tomb.	Remarks.
Two cemeteries in the Kurnool town ..	In charge of the Minister of Christ Church.
An old Tamil Christian Burial-ground and another used by Her Majesty's 84th Regiment in 1816.	Both are in good condition.
Two old cemeteries in the village of Tándrapád, opposite Kurnool.	One of the tombs bears the name of Maurice DeSala Berry, Lieutenant of Grenadiers of Her Majesty's First or Royal Regiment of Foot, who died on the 17th October 1809; and the other that of Elizabeth Watson, wife of Lieutenant Fisher Bradfield, who died on the 18th February 1824.
A small cemetery in Rasúl Bazaar in Kurnool town, in which were buried the officers and privates of Her Majesty's 39th Regiment who fell in action at Zorapur (Joharapuram) in 1839.	Recently repaired.
Three isolated tombs in the Rámallakóta Taluk, one of which is near the public bungalow at Doné and the other two near Sunkésala.	....
Two tombs in Erraguntla, Sirvel Taluk, one in Gazulapalli, Nandyál Taluk, and seven within the compound of the Nandyál Mission bungalow.	All are in good condition.
The cemetery at Cumbum (in charge of the Tahsildar). It contains the following tombs:—	....
Tomb of Captain Joseph Steward, of the 15th Regiment Native Infantry, who died on 20th October 1804; by his brother officers as a token of respect.	....
William Jeffrey Henry, infant son of Catherine and William Morehead, Civil Service, who died on the 28th April 1833.	Aged 7 months.
Tomb of Arthur Elliot Augustus, third son of Lieutenant Arthur Sage, 52nd Regiment Native Infantry, and Francis Caroline his wife, who died on the 11th April 1854.	Aged 5 months.
Tombs of Mary Ada, the beloved daughter, and Edward Henry, infant son of Captain C. J. Stuart, Madras Staff Corps, and Mary his wife, who died of cholera at Cumbum in June 1866.	Aged respectively 1 year, and 9 months and 17 days.

Description of tomb.	Remarks.
Tomb of Reginald Robert Taylor, born on the 14th August 1869, and died on the 1st February 1870.	....
Tomb of David Arbuthnott, Lieutenant, Her Majesty's 67th Regiment, son of the Hon'ble David Arbuthnott and Eliza his wife, born on the 26th March 1856 and died on the 5th September 1878.	....
Tomb of Annie, the beloved daughter of the late Mr. W. Denneby and his wife Francis, born July 1864 and died in April 1881.	....

Dolmens, &c.

In a letter to Government written in 1873, the late District Engineer, Mr. Fraser, reported that, among other ancient remains, he had seen in the Kurnool District tumuli, dolmens, &c., with or without circle. Unfortunately he has not named the localities visited by him. Probably they are all to be found in the Cumbum division, where the Jains at one time flourished. Dolmens are to be seen in the following places :—

1. Errakondapalem in the Márkápur Taluk.—A group of dolmens is reported to exist in the hills 2 or 3 miles north of this village, in the direction of Endrapalli. A cultivator of this village lately discovered a small black marble nándi, which is described by the Collector (Mr. Glenny) as being of exquisite workmanship and elaborately ornamented. Its size is 9 inches by 5 inches.

2. Anumulapalli, south of Cumbum.—South-east of this village, near the road Gavutavaram, is a dolmen in a field.

3. Basanepalli.—East of this village are two dolmens.

4. Mallapuram, a hamlet of Janapalacheruvu in the Cumbum Taluk.—There are twelve dolmens a mile west of the village.

5. Narava, 17 miles south-west of Cumbum.—There are four dolmens near a place called Mangamma's mound or Mangamma-tippa.

In a valley in the north-east of Cumbum, in Yachavaram, Basanepalli and other villages of which the ancient kurnams are said to have been Jains, cromlechs are found. To the south of Poturajuturu lie a few bunds or mounds of stones near a hill; these the people call the graves of the Jains. To the west of Chinnayachavaram flows a stream, the Cheruvupayavagu by name, on whose banks the stone and brick remains of an ancient temple are reported to exist buried in the ground. Near the above is a small pagoda ruins of an ancient Jain settlement called Gajjanapalle and Wallameru.

Inscriptions are either on stones or copper. A list of them is given in the appendix.

The earliest stone inscriptions are dated in the beginning of the eleventh century (S.S. 978), in the time of the Chalukyas. They are found on the Srísailam temple and on the Tripurantakam temple in the Márkápur Taluk, the language being Hala Canarese. Some of the inscriptions also belong to the Chola and Andhrá periods. The majority of grants, however, were made by the Vijayanagar princes, who alone appear to have regularly occupied the country. Many of the inscriptions have now become illegible, but copies of them were taken by Colonel Mackenzie's agents in 1810, and can be obtained from his collections in the Government Oriental Library, Madras.

Gudikattus are manuscript old kadjan books, which describe the boundaries of villages, their land-marks, &c. They are held in great veneration by the people, and all boundary disputes are settled by a reference to them. They are regarded so sacred that few would venture to tamper with them.

The other old manuscripts found in the district relate to local legends and stala-puránams about temples or holy places.

CHAPTER XIV.

DESCRIPTIVE ACCOUNT OF TALUKS.

For administrative purposes the district is divided into eight divisions or taluks.

1. Pattikonda Taluk.

Boundaries.—This taluk lies on the western borders of the district. It is bounded on the east by the taluks of Rámallakóta and Koilkuntla, and on the other sides by the districts of Bellary and Anantapur. Till 1858 it belonged to the Bellary District, when it was called Panchapáliem or the land of five Poligars.

Area.—The area is 752,554 acres or 1,134 square miles. The demarcated area is 544,670 acres, classified as follows :—

	ACRES.
Government	345,504
Inám	199,166

Assessment.—The land revenue for Fasli 1292 is Rs. 1,64,161. The average assessment per acre is As. 11-2.

Soil and characteristics.—In the northern and western portions of the taluk, which form the valley of the Handri, the soil is generally régada or black. In the centre as well as towards the south and east the country is hilly, gradually rising till it terminates on the flat-topped hills of the Erramalas. In these parts the spring level is high. Shallow wells called taliparas are dug for irrigation purposes, at very little cost, as in Jaladurgam, Chandrapalli, and Gudipadu.

Villages.—There are 102 Government villages with 215 hamlets and 7 Inám villages. Of these 7 villages, viz., Pattikonda, Hosúr, Gonagondla, Belagal, Kodumúr, Maddikéra and Pyápali, contain more than 2,000 people.

Climate and rainfall.—The taluk is chiefly dependent on the south-west monsoon. The average annual rainfall for the last eleven years, exclusive of famine years, is 22·38 inches. There was an inundation in 1850 which destroyed many cattle. In 1866 the monsoon failed and people suffered severely from famine, while the other taluks yielded a fair crop.

The average number of deaths in the three years before the famine (1877) was 3,208 or 18·70 per mille per annum, and that of births 4,147. The chief cause of mortality is fever.

Population.—The total population is 105,438, or about 93 per square mile.

Hindus	97.094
Muhammadans	8,231
Christians	100
Others	13

The taluk lying between the Carnátaka country and Telingana, the Lingáyats or Canarese-speaking people are to be found here in larger number than in any other taluk. Boyas or Beders, to which class three out of the five Poligars belonged, also form a comparatively large class. They are notorious for their criminal habits, and cattle-lifting is their principal avocation.

Rivers and irrigation works.—The principal river is the Handri. It rises near Maddikéra at the western frontier of the taluk and passes through the taluk. There are several wells on its banks. The irrigated area of the taluk is given below :—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	77	4,272
Nálás or channels	63	2,082
Wells	20	637
Doruvu wells	25	958
Private.		
Dasabandam tanks	1	12
Doruvu nálás	6	95
Do. wells	27	583
Nálás	1	32
Total ..	220	8,673

Crops.—The chief products of the taluk are paddy, wheat, arika, great millet, spiked millet, Italian millet, gram, horsegram, green-gram, tobacco, castor-oil seeds, and cotton.

Towns.—*Pattikonda* (population 3,087 and houses 884) is the head-quarters of the Tahsildar and Police Inspector. It lies on the road between Gooty and Ádóni, about 12 miles from the Áspari railway station. It is 50 miles from Kurnool. Three miles west of the town runs the river Handri. It was built in the time of Harihara Ráya, in the fourteenth century A.D. According to the local records a shepherd cleared the jungle and cultivated cotton. The yield being good, others joined him and a village was formed. In course of time four different hamlets were formed. Subsequently Venkata Rája, the descendant of Konéri Rája, a Vijayanagar prince to whom the village was given in jaghire, removed the village to near the hill. Hence the name Pattikonda (cotton hill). After Venkata Rája's family became extinct, Bojjappa Naidu, Poligar of Dévanakonda, an ancestor of the present Poligar of Maddikéra, took possession of the town, but was soon

ousted by the Muhammadans, who annexed it to the Ádóni District. A Muhammadan named Shér Alí Baba Sáhib, obtained the village in jaghire and held it for twenty years. He resided in the hill fort and is remembered as a good man.

In Fasli 1166 (A.D. 1756) Basalat Jang obtained the jaghire of Ádóni, and in 1171 he gave Pattikonda in jaghire to Uttaman. Uttaman, however, soon lost it. When Mír Bakhsh Subjar Jang, appointed by Basalat Jang as Tahsildar of Chanugondla, passed by Pattikonda, Uttaman did not show him proper respect. Subjar Jang felt insulted, returned to Ádóni, and collecting a force of 2,000 horse and infantry under the command of M. Lally, a French officer in the service of Basalat Jang, reappeared at Pattikonda and seized and plundered it. Another incident during the time of Basalat Jang is worthy of notice. Nádu Gaudu Somu Reddi and Muchaddi Panganámála Chinna Timmanna, two village officers, having failed to remit the collections to Basalat Jang, were placed under arrest. Chinna Timmanna left his females and children in the huzúr palace as hostages and proceeded to Molagavéli to raise money, but without success. Basalat Jang then forced the hostages to take food prepared by the Muhammadans. This being reported to Srínadha, the Brahmin Peishwa of Poona, by vakil Babu Row, he interfered and effected their release. Vásappa, a boy who had endeared himself to the wife of Basalat Jang, was, however, retained by her. The Brahmins thus released were readmitted into the caste after the performance of the necessary expiating ceremonies. The boy Vásappa was brought up as a Mussalman and made Dewan of Muhabat Jang, son of Basalat Jang, under the name of Rahmat Alí Khán. The town passed to the British with the Ceded Districts in 1800.

Sir Thomas Munro, Governor of Madras, died here on the 6th June 1827 of cholera when on tour in the district. To his memory Government constructed the fine cut-stone well here, with a mantapam or porch, and planted a grove of tamarind trees around it. The new or Munro-péta, with its wall, was also built on this occasion. The plantation was sold by mistake with other Government plantations in 1858, but the mistake was discovered in 1868 and the sale cancelled by Government, who ordered the repair and maintenance of the memorial. But no satisfactory estimates having been sent, the work designed in honor of the great man has not yet been completed. The topes are now maintained out of the sale-proceeds of the usufruct.

Five scavengers are employed to clean the town. There is a Local Fund school here in which Telugu is taught.

Maddikéra (*maddi*, a tree; and *kéra*, tank) is very airy, the largest rural village in the district. The population is 6,181 and the number of houses 1,368. It is 3 miles from the Nancherla railway station, and was the residence of a Poligar whose descendant now draws a pension from Government.

A substantial Roman Catholic chapel has lately been built here (*see* Chapter X).

The legendary story connected with the village is that a merchant named Nági Setti (a Balijá) halted here one night and found his pack-bullocks all converted into stones. But on making a vow to build a temple and tank to the goddess whom he had displeased, the bullocks were restored to life. He accordingly built a temple under a maddi tree and named the goddess Maddamma. The Maddamma tank and well were also built at the same place.

Kodumúr (population 3,736 and houses 980) is on the banks of the Handri. It is the head-quarters of a Police Inspector. It is an important weaving station 20 miles from Kurnool on the Bellary road. The cloths manufactured here are chiefly exported to the Mysore territories. There is a Local Fund school here. Two scavengers are employed to clean the town. In one of its hamlets—Venkatagiri—is a large dasabandam inám, about 87·20 acres, assessed at Rs. 87-3-0 for the maintenance of a well and water-trough for cattle. This is now in bad order.

In the matter of street processions a custom is observed here by which either party may move in the streets of the opposite party after presenting támbúlams (betel-nuts) as a token of friendship.

Pyápali (population 3,535 and houses 927) on the Gooty road, 11 miles from Gooty, is a Deputy Tahsildar's station. It is also the head-quarters of the Deputy Collector. It is situated at the foot of a granite hill and is the most elevated town in the district, being about 1,750 feet above the sea level. There is a very good travellers' bungalow here in a fine tope planted by Mr. Robertson, a former Collector. The main street is a long narrow one with a metalled road. There are four scavengers to clean the town. The representatives of the ancient Poligars who built the town and the fort reside here and draw a pension of Rs. 73-13-3 a month.

Communications.—The following roads run through the taluk :—

	MILES.
1. Pyápali to Áspari *viá* Pattikonda and over the Jonnagiri tank bund	33
2. Pattikonda to Dévanakonda	10
3. A small feeder from Tuggili on No. 2 to Nancherla railway station *viá* Maddikéra	12½
4. Gooty road to Pyápali Deputy Collector's Office through the Pyápali village	1
5. Rampúr pass road from near Pyápali to Banganapalle	34

There is an incomplete famine road from Énugamarri on the Gooty road to Kodumúr on the Bellary road.

Trigonometrical stations.—The following are the Trigonometrical stations in the taluk :—

Koilakonda	In Chennampalle.
Pulikonda	,, Nallachelima.
Kerrá Billégal	,, Belagal.
Siddanaghat	,, Kommémarri.

Police stations.—There are three police divisions and twenty stations at the following places :—

B-I.—Pattikonda Division.	B-II.—Gonagondla Division.	K.—Pyápali Division.
Pattikonda.	Gonagondla.	Pyápali.
Maddikéra.	Kerra Billégal.	E'nugamarri.
Jonnagiri.	Turnikal.	Jáladurgam.
Pandikona.	Kappatrállá.	Katarkonda.
Billégal.	Kotakonda.	Jaksánikuntla.
Dévanakonda.	Kodumúr.	Néradicherla.
Chennampalle.		Sanugondla.

There are weekly markets in the following places, where local produce is chiefly sold :—

Name of village.	Market day.
Pattikonda	Monday.
Maddikéra	Friday.
Kodumúr	Saturday.
Pyápali	Do.
Dévanakonda	Wednesday.

2. Rámallakóta Taluk.

Boundaries.—Rámallakóta is bounded on the north by the Tungabhadra, excepting near Kurnool, where five villages are on the north side of the river ; on the east by the taluks of Nandikótkur and Nandyál ; and on the south and west by the Pattikonda Taluk.

Area.—Its area is 535,040 acres, or about 834 square miles including the Erramala hills, on which several villages are built and much land is cultivated. The demarcated area is 413,560 acres classified as follows :—

	ACRES.
Government	216,533
Inám	144,442
Poramboke	52,585

Assessment.—The land revenue for Fasli 1292 is Rs. 1,49,621. The average assessment per acre is As. 12-4. The highest dry rate is Rs. 3 and water-rate Rs. 4.

Soil and characteristics.—In the north-west the soil is black and is considered by the Settlement Department as equal to the black soil of the Kundér. Towards the south, from Tékur to Pyápali, the soil is blended with reddish alluvial sandy soil, while in the eastern parts, which comprise a great portion of the flat-topped hills of the Erramalas, the soil is generally red. Along the Gooty road, as at Veldurti and Done, the hills are of ferruginous character, while the rocks in the plains below are composed of granitoid gneiss. The soil is generally not deep, and rocks are sometimes so near the surface that the land is hardly cultivable. The extent of black régada soil is 172,035 acres and that of red soil 50,820 acres.

Villages.—There are 109 villages or unions—ryotwari 101 with 136 hamlets, and inám villages 8.

Of the above (exclusive of Kurnool town) only two villages—Narnúr and Gúdúr—contain more than 2,000 people.

Deserted villages.—There are 26 deserted hamlets.

Climate and rainfall.—The surface rises from Kurnool towards the south. It chiefly depends on the south-western monsoon. The average annual rainfall for the last eleven years, famine years being excluded, is 29·39 inches. In 1851 there were high floods down the Tungabhadra which inundated the lower parts of the Kurnool town and caused considerable damage.

The health is on the whole better than in the other taluks. The average number of deaths during the three years before the famine was 2,480, or 20·56 per mille per annum, and that of births 2,936.

Population.—The population is 94,698 souls, or 114 per square mile, as shown below :—

Hindus	77,138
Muhammadans	17,005
Christians	548
Others	7

Rivers and irrigation works.—The taluk is watered by the Tungabhadra and its tributary the Handri. Several streams, of which Donnuvágu is the chief one, run from the south and fall into the Handri. Some of these streams have been dammed in and tanks formed for irrigation. The principal tanks are those at Veldurti, Ulindakonda and Vyápadinne. The Handri water is sometimes utilized by means of doruvu wells. The irrigated area is given below :—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	40	2,565
Katwas or anicuts	1	22
Nálás or channels	8	457
Springs and spring-channels	9	383
Irrigation canal	1	881
Private.		
Doruvu wells	23	382
Nálás	4	135
Streams	3	150
Total ..	89	4,977

The Veldurti tank breached in 1874 has not been yet restored. The year before the breach occurred Rs. 10,000 had been spent on its repairs. Many of the poor ryots have left the village in consequence.

The Public Works Department officers differ in opinion as to the utility of restoring it, but the chief ryots in the village are willing to reconstruct it at their own expense.

The supply in the springs at Brahmagundam near Veldurti and at Done never fails, and sugarcane and betel-nut gardens are raised under the channels. At Done the channel runs through the village and is much polluted. It supplies the usual drinking-water, and is reputed to be the chief cause of the fever which prevails there.

Crops.—The principal crops are wheat, arika, paddy, great millet, spiked millet, Italian millet, gram, chenna, horsegram, green-gram, black-gram, tobacco, chillies, linseed, castor-oil seed, indigo, and cotton.

Towns.—*Kurnool* (population 20,329 and houses 5,391) is in North Lat. 15° 49′ 58″, East Long. 78° 5′ 29″, and is built at the junction of the Tungabhadra and the Handri, on a tongue of land composed chiefly of limestone and shale rocks. It is 900 feet above the sea level. It is the head-quarters of the district and is the residence of all the district officers. The Tahsildar of Rámallakóta also holds his office at Kurnool (*vide* Kurnool Municipality).

Rámallakóta (population 1,099 and houses 303) was formerly the Tahsildar's station. The cutcherry is now occupied by the Police Inspector. Diamond mines are worked here and in seven neighbouring villages.

A pond named the Guzarati-gunta and the temple of Venkataswâmi, whose pillars are elaborately carved, are said to have been built by the Guzaratis, the diamond merchants, who either resided here or periodically visited the place for the purchase of diamonds.

Gúdúr (population 3,547 and houses 822) is an airy village. It is the chief weaving station. The Kétries are the chief weavers. The cloths made here are exported to Mysore, Northern Circars, &c.

Narnúr (population 2,063 and houses 597) is another large village 9 miles from Kurnool. It is built on rock. There was a Local Fund Board English middle class here for several years, but it was lately abolished. The school building, which cost Rs. 1,500, is now unoccupied. The village is connected with the trunk road by a short branch road with a bridge over the stream near the village. The spring here irrigates a small extent of land. Here the late Nabob's horse died, and the people were taxed to pay Rs. 5,000 as the value of the animal.

A small tank for storing drinking-water and village streets have lately been improved by the Local Fund Board, the inhabitants paying half the cost. Good limestones as well as nodular kankar is found in abundance in the neighbourhood, also yellow chaudu or magnesia, which is used for plastering walls. A remarkable red sand-stone rock here attracted the attention of Captain Newbold, who describes it as "ferruginous sandstone, with pure silica in grains and protoxide of iron in little black specks and nests and schist in veins and spots."

Communications.—The Gooty road is the principal road in the taluk. The minor roads in the taluk are—

		MILES.
1.	Road from Veldurti to Rámallakóta	15
2.	Do. Nágalavaram to Gúdúr	10
3.	Do. Gádidémadugu to Jólapur	¾
4.	Do. Kurnool to Tungabhadra river towards Secunderabad	1
5.	The famine road from Roja to Nidjur	7

The incomplete famine roads are—

1. Nágalavaram to Tékúr.
2. Rámallakóta to Kalva.
3. Veldurti to Kodumúr.

Trigonometrical stations.—The Trigonometrical stations in the taluk are Jaggarnadam in Dinadévarapád and Donakonda in Done.

Police stations.—There are two police divisions and thirteen stations at the following places :—

L.—Kallur Division.	C.—Rámallakóta Division.
Kallur.	Rámallakóta.
Tékúr.	Yembye.
Gúdúr.	Veldurti.
Kottakóta.	Krishnagiri.
Nágalapur.	Udumalpád.
Narnúr.	Govardhanagiri.
	Kamalápur.

Markets.—Weekly markets are held in the following places :—

Name of village.	Market day.
Jólapur	Sunday.
Done	Thursday.
Gúdúr	Friday.

3. Nandikótkur Taluk.

Boundaries.—Its boundaries are the river Kistna on the north, the Nallamala hills on the east, the Nandyál Taluk on the south, and the Rámallakóta Taluk and the Tungabhadra on the west. It is the largest taluk in the district.

Area.—Its geographical extent is 759,040 acres or 1,323 square miles, of which, however, nearly one-half is covered with hills and jungles. 386,224 acres of land have been classed as cultivable, but owing to sparseness of population and the poverty of the soil, no less than 110,592 acres are lying waste. The demarcated area is 394,590 acres classified as follows :—

	ACRES.
Government	257,285
Inám	108,023
Poramboke	29,282

Assessment.—The land revenue for Fasli 1292 is Rs. 1,88,629. The average assessment per acre is Rs. 1.

Soil and characteristics.—The soil is black 50 per cent., and loamy 37 per cent. The remaining 13 per cent. is red soil, and chiefly lies in the north and near the hills. Through the middle of the taluk runs the great watershed between the Kistna and the Pennér, and it was by a heavy cutting across it at Mittakandála through purple shale rocks that the waters of the Tungabhadra have been turned into the valley of the Kundér, a tributary of the Pennér.

There are extensive pasture lands near the hills. Those of Álutla and Pálutla and Siddhésvaram are in charge of the Forest Department (*see* Agriculture).

Villages.—There are 95 Government villages in the taluk with 77 hamlets and 6 inám villages. The villages lie scattered, and only four of them—viz., Nandikótkur, Atmakúr, Velpunúr and Velgódu—contain more than 2,000 inhabitants.

Deserted villages.—There are 22 uninhabited villages. Of these Siddapuram appears to have been at one time very prosperous. Its large tank, its stone-built fort, and its temple testify to its former greatness. It is on the road to Srísailam.

In 1855 Captain Nelson, of the Invalid Corps, settled here for several years and endeavoured to reclaim the jungles and restore the village, but without success.

The Nallamala hill tribes chiefly live in this neighbourhood.

Climate and rainfall.—The climate is unhealthy, people suffering very much from fever and from enlarged spleen. The rainfall is heavy, especially in the Atmakúr section, the average being 30·69 inches a year from 1870 to 1882.

Population.—The population is 72,741, or 55 per square mile. As compared with the previous census, it shows a large decrease, nearly 30 per cent., which is due to the late famine.

—	1871.	1881.
Hindus	89,227	62,348
Muhammadans	14,548	9,770
Christians	8	623
Others	..	..
Total ..	103,783	72,741

The Christians have latterly been increasing in number, especially in the Atmakúr subdivision. They were all Pariahs before conversion.

Rivers and irrigation works.—The Tungabhadra and the Kistna drain almost the whole of this taluk. The Bhavanási is the principal hill stream. It waters the eastern parts and falls into the Kistna. It is

utilized for irrigation purposes by means of temporary dams. The extent of irrigation in the taluk is given below:—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	31	5,255
Springs and spring-channels ..	6	323
Private.		
River channels	12	217
The Cuddapah-Kurnool Canal—		
First crop	..	1,529
Second crop	..	497
Total ..	49	7,823

The largest tank is that at Kurukunda, which irrigates 730 acres.

The Kurnool-Cuddapah canal, of which about 60 miles lie in the taluk, irrigates thirty-six villages.

Crops.—The principal products are arika, paddy, great millet, Italian millet, Bengal-gram, horsegram, green-gram, tobacco, chillies, omam, castor-oil seeds, indigo, cotton, and mustard.

Towns.—*Nandikótkur* (population 2,175 and houses 636), 18 miles from Kurnool, is the station of the Tahsildar and the Police Inspector. Near the taluk cutcherry is an idol of Hanumán (or monkey) about 11½ feet high. The Nabobs of Kurnool, who destroyed several temples, did not dare to meddle with this idol. An idol in one of these temples was buried in the ground by a devotee to escape mutilation at the hands of the Nabob, who converted the temple into an asharkhana. It was discovered by accident in 1877 and a temple built for it.

There are three private choultries for native travellers and a charity stone trough for watering the cattle. An inám is allowed by Government for the maintenance of the latter charity. Near the town is a bungalow, originally built by a Superintendent of Police, which has since passed into the hands of a private party. There are four scavengers to clean the town.

Atmakúr (population 3,498 and houses 772) is the seat of a Deputy Tahsildar and a Police Inspector. A portion of this town is in ruins. The dry ditch of an old fort is a source of great nuisance. In January or February a large concourse of pilgrims halt here on their way to Srísailam; but there is no sufficient accommodation for them. There is a large tank here lined with stone, and a tope which serves as an encamping-ground, both of them the work of Amba Naidu, an ancestor of the Poligar of Dornal, who lived in the beginning of the eighteenth century, when that family owned the Siddapur Zemindari. There are four scavengers to clean the town.

Velgódu (population 2,204 and houses 566) is the next large village.

In the middle of the sixteenth century a strong fort was built here by a fugitive Zemindar from Golkonda, the ancestor of the present Rájas of Venkatagiri. One of its bastions was known as that of the seven sisters. The story goes that, in order to give permanence to the fort, seven daughters-in-law of the founder sacrificed themselves with their children, one of them, who had no child of her own, carrying a Pariah boy, Yáchanná, whom she found in the street. In memory of this the Zemindar's family is still known by the name of Yáchanná, and respect is shown to the Pariahs on the occasion of marriages in the Zemindar's family.

In the time of Nabob Alíf Khán, his brother, encouraged by the Cumbum Poligars, took possession of the fort here and gave him trouble. The fort is now nearly levelled to the ground, but the gateway is still in existence. The temple in the fort was pulled down and the materials used in reconstructing another temple in the péta. In the temple is kept a well-polished stone 6 feet by 3 feet by 3 feet. It is an inverted trough nicely fitted to a flat stone below, and, being filled with cold water, the Zemindar used to lie upon it during the hot weather.

There is a large tank here which irrigates 478 acres.

Velgódu is one of the principal marts for forest timber. The merchants cut wood on license and sell it to persons who come from the Kurnool and Bellary Districts.

Vélpunúr (god's village) is situated on the Cuddapah-Kurnool canal. There are in the village 489 houses containing 2,173 souls. It is chiefly noted for the superstitious ceremonies annually performed at the temple of Káliamma, when children are thrown over bushes of thorn.

Musalimadugu (alligator's pool) is on the banks of the Kistna. There are 208 houses containing a population of 850 souls.

It has a strong fort, which was attacked in the seventeenth century by the Qutb Sháyi Princes of Golkonda on account of the diamond mines then worked in the neighbourhood. It was for a time the residence of several Patan families. In 1816 some of these Patans are said to have been killed when courageously resisting the Pindaries who looted the country. Their tombs are still in existence.

Pátakóta (old fort) is on the banks of the Kistna. There are 359 houses containing a population of 1,686 souls. It was originally built by colonists from Telingána about the same time as Musalimadugu during the Ándhrá period. Many ruined temples are still to be seen at the outskirts of the village which indicate that the town must have been very large at one time. Brass utensils and bells are made here. The village was flooded in 1852 and much damage of property caused.

Communications.—The only minor road in the taluk is the road from Bápanakótkur to Gadivémula, 16 miles in length. There are several petty roads in connection with the canal crossings.

		MILES.
1.	Road from Púdúr bridge to Bápanakótkur ..	5
2.	Road from the aqueduct at Tarigopala to Párumanchala	3½
3.	Road from bridge at the 45th mile of the canal towards Bijnavémula	1
4.	Road from the bridge at the 47th mile of the canal towards Muravakonda	1
5.	Road from the bridge at the 49th mile of the canal towards Muchchumarri	½
6.	Road from the Pagidála culvert towards Sankaranenipalle	1
7.	Village road from the 72nd mile of the canal towards Cambalapalle	1⅛
8.	Village road from Tarigopala towards Bannúr ..	1
9.	Road from the Mallála bridge on road from Álúr to Nandikótkur	2
10.	Road from Álúr to Nandikótkur	3½

An incomplete famine road lies between Atmakúr and Musalimadugu.

Trigonometrical stations.—The Trigonometrical stations in the taluk are Siddapur in Indirésvaram and Peddakurva in Musalimadugu.

Police stations.—There are two police divisions and ten stations at the following places :—

D.—Nandikótkur Division.	M.—Atmakúr Division.
Nandikótkur.	Atmakúr.
Gádidémadugu.	Musalimadugu.
Pagidála.	Velgódu.
Midutúr.	Jútúr.
Muravakonda.	
Parumanchála.	

Markets.—Weekly markets are held in the following places :—

Name of village.	Market day.
Nandikótkur	Monday.
Atmakúr	Sunday.

4. Nandyál Taluk.

Boundaries.—Nandyál Taluk lies in the centre of the district and is bounded on the north by the Nandikótkur Taluk ; east by the Nallamala hills, which separate it from the Cumbum Taluk ; on the west by the Erramalas ; and on the south by the Koilkuntla and Sirvel Taluks.

Area.—It is 497,280 acres or 894 square miles in extent. The demarcated area is 281,226 acres, classified as follows :—

	ACRES.
Government	140,166
Inám	95,186
Poramboke	45,874

Assessment.—The land revenue for Fasli 1292 is Rs. 1,87,606. The average assessment per acre is Rs. 1-2-5.

Soil and characteristics.—The taluk forms the upper or northern part of the Kundér valley. The soil in the centre of the valley being régada, travelling in rainy weather is extremely difficult. On the flanks, however, the soil is red and gravelly.

Villages.—There are 92 Government villages with 68 hamlets, of which 16 hamlets are uninhabited. Only three villages—Nandyál, Pennapuram and Kalva—have a population of more than 2,000 souls.

Climate and rainfall.—On the whole the taluk is unhealthy, its death-rate being on an average 25·16 per mille per annum. It is shut in by the hills and jungles, and malarious fever prevails for a great part of the year. The average annual rainfall for the last eleven years, famine years being excluded, is 38·58 inches.

Population.—The population is 78,282 or 88 per square mile.

Hindus	65,705
Muhammadans	10,935
Christians	1,642
Others	..

The number of houses is 19,798. They are generally flat-roofed and built of soft shales.

Rivers and irrigation works.—The chief river is the Kundér. The Káli and the Pálér from the Nallamalas and Manneru from the Erramalas, with several other streams, fall into it. Some of these minor streams have been formed into tanks. The most important is the Nandyál tank, which has a waterspread of 793 acres and irrigates 924 acres. The length of the tank bund is 5,780 yards and its breadth 22 yards. It is said to have been first built in the twelfth century by a Chola prince and his relatives. Under one of its supply-channels, viz., the Mahánándi spring-channel, 152 acres are cultivated. The other important tanks are (1) the Kadamalakalva tank, irrigating 146 acres; (2) the Kánala Náganna tank, irrigating 234 acres (3) the Konda Jútúr tank, irrigating 182 acres; and (4) the Panem tank, irrigating 187 acres.

The extent irrigated is given below :—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	41	5,089
Channels	11	134
Springs and spring-channels	16	1,260
Private.		
Doruvu nálás	6	35
Nálás	2	11
Total ..	76	6,531

Crops.—The chief products are arika, paddy, great millet, Italian millet, horsegram, orchard and garden produce, tobacco, linseed, castor-oil seeds, indigo and cotton.

In 1843 the Mauritius sugarcane was first introduced into the taluk, and has nearly supplanted the native cane, which is now confined to Kadamalakalva at the foot of the hills (*vide* Agriculture).

Towns.—Nandyál (lit. from *nándi*, bull) is 45 miles from Kurnool. It lies on the eastern bank of the Kundér. It is the head-quarters of the Deputy Collector (temporarily of the Head Assistant Collector), Tahsildar, Police Inspector, and also of the Deputy Conservator of Forests. A District Munsif's Court is also stationed here. The town is situated below the tank, and for the greater portion of the year the ground is very moist. It is between 700 and 800 feet above the sea-level. It contains 2,288 houses and 8,907 people, of whom 3,112 are Muhammadans.

The houses are built of soft purple shales, which crumble to pieces during the rains and are a source of nuisance.

A London Mission house was established here in 1855, when Ranga-mahál palace of the late Nabob was handed over to the Mission for use as a school-house. The minister has now been transferred to Gooty (*vide* Chapter X).

Nandyál is noted for its lacquer-work. A weekly market is held here on Saturday, at which between four and five thousand people assemble. It is the largest fair in the district. No sufficient accommodation is, however, available for this purpose. The Local Fund Board have recently turned their attention to its improvement, and are now levying a market fee. An attempt is also being made to build a market.

There is a Government middle-class school and a Local Fund civil dispensary. A normal school for training village schoolmasters has recently been established.

In this town there are no less than a hundred and fifty wells from which water is drawn for domestic purposes. It is curious that, with a large tank above on the east and the Kundér river on the west, the well water is very brackish and unfit for drinking purposes. The wells are generally fenced in by four large stones skilfully fitted into each other. There are nine scavengers to clean the town.

Kalva (population 2,015 and houses 683) is situated on the bank of a spring-channel (hence the name) about 20 miles from Kurnool. The town is built on a bed of red purple shales. The houses are also built of that stone.

A Deputy Tahsildar and Police Inspector reside here. The town is a dirty place. It has recently been improved. On the whole, however, it is an unhealthy town. There are five scavengers to clean the town.

The following crops are chiefly cultivated here: paddy, sugarcane,

saffron and cholum, &c. There are also betel, plantain, and cocoanut gardens.

Under the Nabobs, and for a long time after the British assumption, the garden crops were assessed as high as Rs. 60 an acre. Now the assessment on garden crops is Rs. 3 *plus* Rs. 4 for the water-rate.

Formerly the place seems to have been very wealthy. There were two temples of large size with carved mantapams and a large pond lined with stone. These temples are now in ruins, and their pillars have been taken away for building chattrams or temples elsewhere, such as the one at Bugga Rámésvaram. Near the town there is a large ruined tank which might be restored with advantage.

Panem (lit. from *páni*, a hand) is so called after its titular deity Pánikésvara (hand-god). The story goes that an ancient chieftain having, by mistake, laid his hand lustfully on his daughter, cut off his hand and offered it to the deity, since known as Pánikésvara.

The population including that of the hamlets is 2,820, and there are 831 houses. The town has a large tank and two temples, one of which is in ruins. The tank bed is overgrown with lotus and other plants, which rot and render the water—the only drinking water available—very unwholesome. There are some fine cocoanut and fruit gardens here. Formerly Panem was the residence of a Beder Poligar who gave much trouble to the Nabobs.

Polúr (with its hamlet population 1,558 and houses 339) is not a big village, but is noted as an important Roman Catholic station in the taluk. The Christians (275) are all of respectable Kápá caste. It is also the residence of the only surviving representative of the Hande Poligar family, who, as Zemindars of Nandyál and Anantapur, played an important part in the local history of the seventeenth century.

Communications.—The Cumbum trunk road passes through the taluk, and several villages, such as Nandyál and Panem, are connected with it by branch roads. The minor roads in the taluk are—

	MILES.
1. Road from Kalva to Gani	10
2. Branch road, No. XVIII, to Kalva	3½
3. Branch road from high road at Múlasagaram to Nandyál	2
4. Road from Aiyyavanikodúr to Parámátur *viá* Bandiatmakúr	4
5. Road from Komaravolu to Rangápuram	15

An incomplete famine road lies between Nandyál and Velgódu. A road to the east of the Cuddapah-Kurnool canal *viá* Irnipad has recently been sanctioned.

Trigonometrical stations.—Trigonometrical stations in the taluk are Gundlabrahmésvaram in Narayanapuram and Gumanakonda in Gani.

Police stations.—There are two police divisions, each in charge of an Inspector, and fourteen stations at the following places :—

E.—Nandyál Division.	N.—Kalva Division.
Nandyál.	Kalva.
Bandiatmakúr.	Bétamcheruvu.
Galchinnapalem.	Rangápur.
Panem.	Tammarazupalli.
Maddur.	Gani.
Gazerpalle.	Gadivémula.
Pessaroy.	Oruvakal.

Weekly markets are held in the following places :—

Name of village.	Market day.
Nandyál	Saturday.
Kalva	Friday.

5. Koilkuntla Taluk.

Boundaries.—It is bounded on the north by the Nandyál Taluk, on the east by the Sirvel Taluk, on the south by the Bellary and Cuddapah Districts, and on the west by the Pattikonda Taluk.

The Banganapalle Jaghire is at the western end of the taluk.

Area.—The area is 407,680 acres or 571 square miles, and the demarcated area is 343,302 acres classified as follows :—

Government	143,992
Inám	101,517
Poramboke	96,790
Inám villages	1,103

Assessment.—The land revenue for Fasli 1292 is Rs. 2,26,765. The average assessment per acre is Rs. 1-9-0.

The average price of land, according to the books kept by the Registration Department, for four years ending 1882 was Rs. 155-9-11 per acre of wet land and Rs. 38-7-1 per acre of dry land.

Soil and characteristics.—The western and southern portions are hilly and gravelly, the hills being flat-topped as at Uppalapád and Alavakonda. The plains in the midst of the taluk about the Kundér are of black cotton soil (*see* chapter on Geology).

Villages.—There are 84 Government villages with 57 hamlets and 2 agraháram. Of these, three villages—Koilkuntla, Nosam and Owk—contain more than 2,000 people.

Population.—The population is 76,296, or about 134 souls per square mile.

Hindus	68,699
Muhammadans	6,420
Christians	1,177
Others	..

Onteddupalle is the principal Christian village, where a substantial Roman Catholic chapel has been built.

The people are more prosperous and generally more robust than in

the other taluks. But they are also the most litigious, so much so that even self-infliction of wounds is often resorted to in order to make false charges of riot and hurt.

The houses are generally built of fine limestone procured in the Kundér.

Rivers and irrigation works.—The only large river in the taluk is the Kundér. The Juréru, the Páléru, and the Gollaléru are the more important rivulets that drain the taluk and fall into the Kundér.

The Cuddapah-Kurnool canal passes through a few villages in the east of this taluk. The tank at Owk between two hillocks is a large one, next in size to the Cumbum tank. The Tirumaléru, which drains the Uppalapád plateau, falls down the hills to the west of the town, forming an ettupotá (waterfall) and flows into the tank. It has an ayacut of about 1,600 acres, assessed at about Rs. 12,300. It was built in A.D. 1541 by Timma Ráju, an ancient Zemindar. The second large tank deserving of mention is that of Timmanáyanipéta, built by Pemmasani Timmá Nayadu, Governor of Gandikóta, who flourished in the sixteenth century.

The extent irrigated in the taluk is as follows :—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	17	3,667
Nálás or channels	22	561
Springs and spring-channels ..	8	477
Wells	13	70
Nirumunaká	1	2
Private.		
Tanks	4	28
Doruvu wells	9	175
Wells	7	37
Streams	7	86
Total ..	88	5,106

Crops.—The principal products are wheat, arika, paddy, great millet, Italian millet, ragi, indigo, and cotton.

Towns.—*Koilkuntla* (population 3,492 and houses 905), so called from *koil*, temple, and *kunta*, a pond, is the head-quarters of the Tahsildar and Police Inspector, about 20 miles from Nandyál and 50 miles from Kurnool. The taluk cutcherry, built according to the standard plan, is a beautiful new building, built of limestone. It is situated at the west end of the town. The péta is more open and airy than the fort. It consists of a long street chiefly inhabited by the merchants. The street was recently metalled, but a portion of it lies in the bed of a stream. The fort is more densely peopled, containing narrow lanes difficult to sweep or clean. There are five scavengers to clean the town. The area prior to settlement was 4,936 acres and by settlement 5,195.

The town was defended by a strong fort. In the middle of the eighteenth century it was besieged by the Nabob of Banganapalle, who, after a severe battle with the Jaghiredar Raushan Miyán and his brother Díván Miyán, a wicked man that took delight in daily desecrating the temple of Visvanath by answering the calls of nature, captured and confined both of them at Sanjivémula. The fort was soon after retaken by Sarfaráz Khán, a brother of the Cuddapah Nabob, who arrived with a large force and compelled the Nabob to evacuate it and retire to Banganapalle. At this battle, it is said, many lives were lost, and the Hindu temple of Pándurangá was greatly injured and its saligram idols broken.

Again, about 1760 A.D., the local Jaghiredar of Koilkuntla having rebelled against the Cuddapah Nabob, Sidí Lál was sent with a force, and the town was besieged for about a month, when the rebels retired to Banganapalle. The name of Sidí Lál is remembered as a powerful warrior in these parts.

About the same time the Cuddapah Nabob, entrusting the management of his province to his creditors, made inroads into the neighbouring zemindaries. The Owk Zemindary was thus invaded and the fort at Uppalapád plundered. The gun that now lies on one of its bastions was probably left there on this occasion.

Owk (population 2,237 and houses 826), the seat of a Deputy Tahsildar and a Police Inspector, is 14 miles from Koilkuntla. It is said to have been built in 1463 A.D. by the same Timma Ráju who built the Owk tank. A scion of this family still lives here and is at present the Reddi of the village. It has one long street. There are four scavengers to clean the town.

There is a Vishnu temple here, whose tall gópuram is nearly all in ruins and is now in a dangerous condition.

Just opposite the town are two beautiful waterfalls—the Gollalér and Pálér—which flow close by the town. The Pálér can be dammed in so as to form a reservoir by a bund between the two hills there. The project will cost from Rs. 10,000 to Rs. 50,000 according to size. There is a large extent of land below for wet cultivation, and the reservoir will command the drainage of the hill plateau.

The area prior to settlement was 8,002 acres and by settlement 8,563 acres.

Timmánáyanipéta (population 1,593 and houses 656) is built on rock and is noted for its tank and its turmeric crop.

Communications.—The only roads in the taluk are—

	MILES.
1. The incomplete famine road between Koilkuntla and Nandyál frontier	8
2. Koilkuntla to Nosam on Cuddapah frontier, as feeder to the Muddanúr station	18
3. Banganapalle to Tadpatri station *viá* Owk and Bogasamudra pass	29

The taluk being chiefly composed of cotton black clay, travelling is extremely difficult in the rainy weather, and the officials are often obliged to avoid visiting this taluk.

Besides the completion of the above famine roads, a line connecting Koilkuntla with Banganapalle and another with Kolimigundla on the Owk famine road a railway feeder are absolutely necessary. The local cess levied in this taluk for Fasli 1292 is about Rs. 17,160, and hardly any portion of it has been spent since 1871. The Koilkuntla to Nandyál road has just been taken in hand for completion.

Trigonometrical stations.—There is one Trigonometrical station at Ramavaram in Ramavaram village.

Police stations.—There are two police divisions and nine stations at the following places :—

F-I.—Koilkuntla Division.	F-II.—Owk Division.
Koilkuntla.	Owk.
Donnipád.	Alavakonda.
Uyyálaváda.	Timmánáyanipéta.
Nosam.	Uppalapád.
Révanur.	

Markets.—Weekly markets are held at the following places :—

Name of village.	Market day.
Koilkuntla	Friday.
Nosam	Wednesday.
Owk	Do.
Timmánáyanipéta	Friday.

6. Sirvel Taluk.

Boundaries.—This taluk lies to the south of Nandyál, west of the Nallamala hills and east of Koilkuntla. It touches the Proddutur Taluk of the Cuddapah District on the south.

Area.—The area is 314,057 acres or 623 square miles, and the demarcated extent is 266,584 acres classified as follows :—

Government	145,250
Inám	91,684
Poramboke	29,650

Assessment.—The land revenue for Fasli 1292 amounts to Rupees 1,48,544. The average assessment per acre is Rs. 1-3-7.

Soil and characteristics.—The western half of the taluk is composed of black cotton soil, and is within the influence of the Cuddapah-Kurnool canal, which is here carried over a low ridge throwing water on either side. The eastern half, adjoining the sandstone hills of the Nallamalas, is composed of red ferruginous soil. It is cut up by several narrow stream valleys, which are filled with fine jungle and present a pleasing contrast to the other portion, which is dry and arid in appearance. Water is found at a small depth and wells are dug at a very small cost. With the aid of water thus obtained, many plantations have been raised in the taluk.

Villages.—The taluk is divided into 86 villages with 78 hamlets. Of these three villages—Sirvel, Rudravaram, and Chagalmarri—contain more than 2,000 people.

Population.—The taluk contains 57,197 people, or 92 souls per square mile, classed as below:—

Hindus	49,004
Muhammadans	7,128
Christians	1,065
Others	..

Rivers and irrigation works.—The Cuddapah-Kurnool canal and the several springs alongside the bases of the hills are the chief sources of irrigation. The irrigated extent is given below:—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	36	4,342
Springs and spring-channels ..	8	475
Private.		
Doruvu wells	3	65
Nálá	1	..
Streams	3	18
Total ..	51	4,902

Crops.—The principal products are paddy, arika, great millet, Italian millet, ragi, horsegram, chillies, indigo and cotton.

Towns.—*Chagalmari* (population 2,855 and houses 779), at the south-east end of the district, is the head-quarters of the Tahsildar and Police Inspector. It is built upon beds of calcareous limestone and shale. During the recent famine its streets were metalled. There are four Local Fund scavengers to clean the town. Near the town there are some springs which are held as sacred by the Hindus. It is proposed to remove the taluk cutcherry to Padakandla in the centre of the taluk.

About 5 miles to the north of Chagalmari is Mutiálpád. It was originally the seat of a Poligar of Peddéti Golla caste, but the family is now extinct.

In 1855 the Rev. Mr. Clay of the Church Mission established himself in the village, where he has built a fine mission house (*see* Chapter X).

Sirvel (population 2,091 and houses 536) is considered as a healthy station. It was a favorite residence of the late Nabob, who planted a fine mango grove here. There is a private choultry here built by a Brahmin named Chalamayya, now transferred to Local Fund Board.

Communications.—The following are the minor roads in the taluk:

	MILES.
1. Chagalmari to Nágalavaram *viâ* Mutiálpád and Álamur	18
2. Rudravaram to Govindapalle	10
3. Mahádévapuram to Nágalavaram	12½

Trigonometrical station.—There is one Trigonometrical station at Pedda Ahobilam.

Police stations.—There is only one police division in the taluk, in charge of an Inspector, and four stations are located at the following places :—

G—Sirvel Division.

Chagalmari.	Rudrar.
Sirvel.	Állagadda.

Markets.—Weekly markets are held at the following places :—

Name of village.	Market day.
Mahádévapuram	Tuesday.
Sirvel	Sunday.
Rudravaram	Monday.

7. Márkápur Taluk.

Boundaries.—This taluk lies in the north-east corner of the district, and is bounded by the Palnád or cotton taluk of the Kistna District on the north, the Vinukonda Taluk of the same district and the Venkatagiri Zemindary of the Nellore District on the east, the Cumbum Taluk on the south, and the Nallamalas on the west, which separate it from the Nizam's Territories and the Nandikótkur Taluk.

Area.—The taluk is 1,110 square miles in extent. A very great portion of this is covered with hills and jungles. Some of these are in the north-west corner and contain extensive pasture lands, to which the cattle from the coast resort for grazing. The demarcated area is 356,706 acres classified as follows :—

	ACRES.
Government	147,019
Inám	101,123
Poramboke	108,564

Assessment.—The land revenue for Fasli 1292 is Rs. 82,301. The average assessment is As. 9-8 per acre.

Soil and characteristics.—The taluk is very hilly. Some of the hills are dome-shaped and crowned with pagodas, to which the people resort on week days. On some of the hills are caves with springs or pools of water: the one at Gajjalakonda, called the Bilambodu, containing a mineral spring encrusted with chloride of copper. Bayyana-sála or waterfall lies about 7 or 8 miles from Bommalápuram in this taluk. Several hills like the Inaparátikonda contain iron ore. Some of them

run in parallel lines north to south, forming fine valleys through which flow small streams, draining the country and passing through the gaps in the hill ranges.

The soil is generally rocky. Except in the Dornal valley and in the neighbourhood of Márkápur, there is very little régada or black soil. 89·58 per cent. of the soil demarcated is classed as red, and is generally impregnated with chaudu. In some villages, as in Velagalapáya and Gannepalle,* the soil, though classed as red, is clayey and fitted for cholum cultivation.

The general poverty of soil is, however, compensated in a great measure by the facilities which exist for the construction of tanks and wells and the short depth (8 yards) at which water is usually found.

Villages.—There are 66 Government villages or unions with 180 hamlets and 29 Shrotriem villages.

Of the above, six villages—viz., Márkápur, Dúpad, Pedda Bommalápuram, Chapalamadugu, Erragondapálem and Venkatadripálem—contain more than 2,000 people.

Climate and rainfall.—The western half of the taluk near the Nallamalas is very unhealthy, fever being almost endemic. The eastern half, including casbah Márkápur, is open country and people are not subject to malarial fever. The number of deaths from fever for the last five years is 1,314, or 14·18 per mille per annum. The average annual rainfall here for the last eleven years, famine years being excluded, is 26·17 inches.

Population.—The taluk is very sparsely populated. The population is 84,048 or about 76 per square mile, classified as follows :—

Hindus	74,455
Muhammadans	4,824
Christians	4,767
Others	2

There are 18,146 houses, most of which are thatched.

Rivers and irrigation works.—The principal rivers are the Gundlakamma, the Duvvaléru, the Kandléru, the Tigaléru, and the Rállavágu. The Gundlakamma water is chiefly utilized by means of Doruvu wells on its banks. A private channel from the Duvvaléru near Duvvali, irrigates 45·35 acres, paying a water-rate of Rs. 2 an acre.

The Tigaléru is an eastern affluent of the Gundlakamma. An anicut is built across it near Badvíd, and the water diverted into the Badvíd tank.

The Rállavágu is another important rivulet, across which a masonry anicut (formerly a dasabandam anicut) is built and the water taken to the Erragondapálem tank.

Under a recent order the lands irrigated from the Gundlakamma wells are exempted from tírvajásti.

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* Since transferred to Cumbum.

The extent irrigated in the taluk is given below:—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	45	6,106
Katwa	1	24
Streams or vágus	4	118
Private.		
Tanks	26	1,465
Nálá	1	28
Wells	31	597
Streams	4	11
Balings	3	3
Total ..	115	8,355

Crops.—The principal products are paddy, cholum in a few villages in the hill valleys, sajjalu (the staple food here), korra, arika, kandulu (red-gram), castor-oil seeds, cotton, horsegram and indigo. The paddy crop is generally raised by transplantation. The indigo cultivation has lately decreased, though in other taluks it has increased. The people do not now accept advances from the indigo merchants of Cuddapah as before, and they are not enterprising enough to carry on the trade on their own account. Rice and salt are imported by the Lambádies and Erukalás on pack-bullocks. Earth-salt was formerly manufactured extensively in this taluk and used for cattle. Saltpetre is also manufactured here from the salt earth found in the streets and near the walls of houses.

Towns.—The chief towns or villages are Márkápur, Diguvapálem, and Dúpad.

Márkápur (Marika's town), so called after a shepherd girl, by whom the temple there is said to have been founded in the fourteenth century A.D. An officer of Gajapati Rája named Telugu Ráyadu built the tank here as well as the large Telugu Ráyadicheruvu in the Nallamala valleys in the north-west corner of the taluk. There are 873 houses containing 3,174 souls. The principal streets are broad, so as to allow the temple car to pass through them. The houses are generally flat-roofed. It is the head-quarters of the Tahsildar and the Police Inspector. It lies in the south-east corner of the taluk, but the question of removing the head-quarters to a more central place about Dúpad should be considered when a new taluk cutcherry is to be built. There is a Telugu Local Fund school here with an average attendance of about 52 boys. An annual festival is celebrated in the temple in April, for which an allowance is made of Rs. 175 in lieu of villages and lands resumed. There are four scavengers to clean the town.

Diguvapálem or Erragondapálem contains 552 houses and 2,597 people. It was formerly a large town as the old remains of it indicate.

It was the capital of the former Zemindar. It has a large tank with 344 acres under it. There is a fine encamping-ground here and also a post office. In the middle of the village is a large dais, supposed to be the durbar seat of the ancient Poligar. There is a superstitious belief among the Tahsildars that he who goes to this village and sees the pyal will soon vacate his post. Hence the Tahsildars, as a rule, do not visit the village.

Dúpad (population 2,382 and houses 501), said to have been built in Pratápa Rudra's time, is noted as the seat of the ancient Jaghiredar. There is also a big tank irrigating 549 acres.

Communications.—Road from Dúpad to Mantrálakanama ghát, 33 miles ; road over Mantrálakanama ghát, 12 miles.

Trigonometrical stations.—There is only one Trigonometrical station at Durgapukonda in Venkatadripálem.

Police stations.—There is only one police division in the taluk and eleven stations in the following places :—

H and R—Márkápur Division.

Márkápur.	Erragondapálem.
Badvíd.	Tripurantakam.
Sunkésala.	Kulakula.
Dornal.	Mutukula.
Dúpad.	Pullalcheruvu.
Chapalamadugu.	

8. Cumbum Taluk.

Boundaries.—South of Márkápur lies the Cumbum Taluk, enclosed by the Nallamalas on the west and the Veligonda hills on the east, with the Cuddapah District on the south.

Area.—The taluk is 1,044 square miles in extent, of which 480 miles are covered with hills and jungles. The demarcated area is 286,746 acres, classed as follows :—

	ACRES.
Government	102,647
Inám	110,867
Poramboke	73,232

and the unsurveyed portion is 285,661 acres.

Assessment.—The land revenue for Fasli 1292 is Rs. 1,36,117. The average assessment per acre is Rs. 1-0-9.

Soil and characteristics.—The taluk consists of several valleys formed by a series of parallel ranges. The soil is indifferent. There are about 1,500 acres of black soil in the neighbourhood of Giddalúr in the south. The red and loamy soils generally prevail.

Villages.—The taluk is divided into 111 villages with 206 hamlets.

—	Villages.	Hamlets.
Government	74	198
Shrotriem	37	8

Eleven villages contain a population of more than 2,000.

Climate and rainfall.—The climate is considered more unhealthy than that of Márkápur. The number of deaths from malarious fever for the last five years is on an average 2,013, or 16·36 per mille per annum. The average annual rainfall for the last eleven years, famine years being excluded, is 26·30 inches.

Population.—The taluk has a population of 109,851 souls, or about 105 per square mile, classed as under :—

Hindus	96,757
Muhammadans	11,561
Christians	1,533
Others	..

Rivers and irrigation works.—The principal rivers are the Gundlakamma, the Jampáléru and Sagiléru, which take their rise in the Nallamala hills.

The Cumbum tank is the largest in the district. It covers an area of more than four square miles and irrigates no less than 4,370 acres of Government and 1,851 of inám land, total 6,221 acres in 15 villages. The construction of the tank is said to have been commenced by the Hindu sage Jamadagni, who had his hermitage on the banks of the Gundika river as an appendage to the temple of Gundlabrahmésvaram, which he had built on one of the hills.

In the fourteenth century, when the Gajapatis of Kalinga ruled over the country, Gopana Udayar, the Governor, improved the tank; but as the embankment often gave way, two shepherd brothers, Pedda Cambadu and Chinna Cambadu, were sacrificed to the goddess of water, and two villages, designated Pedda and Chinna Cumbum, built to commemorate their names.

A saddle in the hill to the north, called the Nakalagundi, was utilized as the surplus escape. Two sluices, known as the Pedda Cumbum and Chinna Cumbum sluices, were also constructed with the main channels leading therefrom, the one irrigating the lands in the north and the other to the south of the Gundlakamma river. Subsequently the bund was wantonly cut through by one Naréndra, and for fifty years the breach remained unclosed. But when princess Varada Rajamma, of the Gajapati family, was on her way to join her husband at Vijayanagar, she spent her dowry on the restoration of the tank. Subsequently Néknám Khán built the said sluice near the kalingula, and others brought the work to a satisfactory termination.

Nabob Alí Rajab Khán, brother-in-law of Haidar, made further improvements. Recently a project was investigated for diverting the waters of the Sagiléru, by a channel northwards *viâ* Timmápuram agraháram and Racharlá, into the stream supplying the Cumbum tank; but nothing has been done beyond making a few excavations here and there near Giddalúr. A much easier way of increasing the supply of the Cumbum tank would be to divert the stream which flows into the Kákarla tank.

The only other tanks of importance are those of Kákarla, which irrigates 202 acres, and Komaravolu, which irrigates 336 acres. The Enumaléru in the south is utilized by a series of channels built by Zemindar Ranga Reddi about A.D. 1750.

The extent of irrigation in the taluk is as follows:—

Source of irrigation.	Number.	Extent irrigated.
Government.		ACRES.
Tanks	43	9,662
Katwas	7	269·10
Kutwa-channels	5	403·32
Private.		
Tanks	12	253·85
Doruvu wells	9	111·66
Dasabandam tanks	19	833·34
Wells	5	26·95
Streams	7	172·97
Dasabandam wells	3	25·10
Nirumunaká	3	270·93
Vágu-mota	14	681·19
Kalva	2	85·20
Katwa	2	145·46
Total ..	131	12,941·7

Crops.—The principal products are paddy, yellow cholum, arika, korra, sajja, dholl, wheat, Bengal-gram, horsegram and castor-oil seeds. Cotton and indigo were formerly cultivated extensively, the ryots receiving advances from the Cuddapah and Madras merchants. Garlic is cultivated in the Turimilla valley.

Towns.—The principal towns are *Cumbum*, *Giddalúr* and *Mundlapád*. Next to *Kurnool and Nandyál*, *Cumbum* is the most populous town in the district. It lies in 15° 28″ North Latitude and 79° 9′ East Longitude. Its population is 7,170 and houses 2,238. It is built upon a sandstone rock, and is favorably situated for drainage. It is 104 miles from Kurnool, 95 from Cuddapah, and 70 from Ongole. It has one long street from north to south, well metalled, and the houses are all well built with stone and flat-roofed. It includes several suburbs which, for revenue purposes, are treated as separate villages. It is the chief market place resorted to by traders from Guntúr and Palnád, who import chillies,

tobacco, saffron, salt, &c. A toll is collected here by the Local Fund Board on carts entering the town. In 1881-82 this amounted to Rs. 1,462. The town, though surrounded by wet cultivation, was not unhealthy till 1866, when a malarious form of fever appeared and decimated the population. The Municipal Act was introduced into the town in that year and its regulations were enforced till 1877, but this did not improve the healthiness of the town. The unhealthiness was attributed to the dirty tank water used for drinking purposes, which, on analyzing, was condemned by the Chemical Examiner as unfit for human consumption, and to the stagnation of the water of the town channel owing to the existence of a dasabandam anicut. In 1877 Government sanctioned the entire removal of the dasabandam embankment, though it is a question whether the insertion of a sluice or two in the body of the anicut, to be shut or opened according to requirements, would not have been sufficient in the interests of public health, without sacrificing the Government revenue or the interests of the landholders. It is, however, believed that this measure has improved the sanitary condition of the town and brought about a decrease of fever. Owing to the reduced state of the public health, the people were unable to pay the taxes and the municipal regulations were suspended as a temporary measure in 1877.

Cumbum had a small fort. It was dismantled some years ago, and the site of the ditch sold with the condition that wet crops should not be cultivated in it; but this condition does not seem to be acted upon.

A company of invalid sepoys was stationed here till 1859, when it was removed and a detachment of sowars or mounted police maintained till 1866. After the removal of the sepoys, a medical subordinate was sent to Cumbum, and the building occupied by the sepoys converted into a hospital and dispensary. The building has since been taken over by the Local Fund Board. The number of persons treated here during 1882-83 was in-patients 210 and out-patients 6,449. Fourteen scavengers, with an overseer paid from the Local Funds, look after the sanitation of the town.

Mundlapád (village of Munis), population 3,079 and houses 729, is said to have been originally built by a shepherd, Kamana Boyanná. It is said to have been in possession of this family till the downfall of the Vijayanagar dynasty. During the confusion that followed, the family was expelled by a Naidú Chief of Velgódu, the ancestor of the present Venkatagiri Rája, probably the Poligar Timmánna, who seized and held the Nandikanama pass till the year Sarvajit (A.D. 1527), (*vide* the inscriptions at Jilléla and Nellore Manual), and molested the travellers with a band of the Boyás and the Chenchus. The Hindus held it till 1659, when the country passed into the hands of the Golkonda king. A Pathan obtained Tállapalli, a hamlet of Mundlapád, in jaghire, and built there a mosque, dug some wells, and planted a mango tope. In 1696 Chalchalmala Narasimha Reddi of Nosam obtained Mundlapád,

Vémalapád, Brahmanapalle and two other villages in jaghire. In 1749 (Vibhavá) Narasimha Reddi's son Ranga Reddi built a fine fort in the field of Tállapalli village and called it Kottakóta. He also built three villages, viz., Ranga Reddi Péta, Ramapuram, and Latchmipuram, the latter to the memory of Latchmi Reddi, his grandfather. He built also a tank called the Kistnasáwmicheruvu and an anicut across the Enumaléru for the irrigation of the fields of Mundlapád.

Ranga Reddi died in 1763, leaving a son named Rámi Reddi, in whose time Dewán Késava Reddi rebelled and made inroads into the Government villages. Halím Khán, Nabob of Cuddapah, consequently proceeded against him and laid siege to Kottakóta. The fort fell after a siege of about four months, and Késava Reddi was taken prisoner and confined at Siddhavattam. Kottakóta and the villages dependent upon it were then resumed by the Nabob, the Nosam Taluk alone being left to the minor son of Ranga Reddi. This was in (Vijaya) 1766 A.D. One of the resumed villages was granted to Pír Sáhib, the Nabob's priest, and the rest, including Kottakóta, were given to the killadar of Kottakóta in lieu of his salary. The priest repaired the Pullalcheruvu tank and built a new tank to the south of the village. Pír Sáhib died in 1773, when the jaghire was given to Saiyid Alí, whose brother, Saiyid Amín, fought with Krishna Reddi of Nosam and was killed in battle. This Krishna Reddi is well known in Koilkuntla as the founder of the Krishna Reddi gumpu or clan as opposed to the Jayarám Reddi gumpu.

In 1779 Haidar's troops invaded the country, when Jayarám Reddi, a cousin of Ranga Reddi, arrived and established a tanna at Mundlapád and Giddalúr. Haidar was then at Gooty, and despatched Sardár Nethad Khán, with 1,000 horse and a few guns, to reduce him. The force besieged Mundlapád and a battle was fought near the temple of Nágésvaram, in which several persons were killed. But before Nethad Khán could gain a complete victory he was ordered back to Gooty. He, however, returned with a large force four months afterwards and took possession of it, Jayarám fleeing beyond the Kistna.

After the death of Haidar in 1782, when the British took possession of the Cumbum valley, Jayarám Reddi's men returned and established themselves in Mundlapád, Kottakóta, and Giddalúr. But Típú's General, Qamr-ud-dín Khán, marching against Kottakóta with some horse and guns, after one day's fight induced the people to evacuate the fort.

Again, after the restoration of peace and the transfer of the country to the Nizam by the treaty of 1792, Jayarám Reddi's Dewan Chalchalamala Chidambaram reappeared and took possession of Kottakóta, which Jayarám Reddi, and after him his son Narasimha Reddi, retained till 1800, when General Campbell carried the latter to Gooty.

Mótchagundam (population 1,346 and houses 299) is not a large village, but is mentioned here as the seat of native astrologers who

calculate the native panchangams (calendars) in this part of the country. About a mile to the east of this village there is a Siva temple on a small hill called Muktésvaram, where the annual festival is attended by two or three thousand people.

Communications.—The following are the minor roads in the taluk :—

			MILES.
1.	Road from	Ongole junction through Cumbum town to the commencement of the Dúpad road	5
2.	Do.	Tadicherla, or trunk road No. VII to Cuddapah frontier	16
3.	Do.	Ankalamma toll-gate to Cumbum tank.	1¼
4.	Do.	Kákarla toll-gate to Nakkalagundi channel at Cumbum	4

Trigonometrical station.—There is one Trigonometrical station at Kuttalkonda in Boyalapalle.

Police stations.—There are two police divisions and fourteen stations at the following places :—

H—Cumbum Division.
- Cumbum.
- Lingaripalle.
- Pettakayagoola.
- Moidenpoor.
- Ardvid.
- Akvid.
- Racharla.
- Penchakulpád.
- Yachavaram.

P—Kristamsettipalli Division.
- Kristamsettipalli.
- Gaddikota.
- Ally Naggar.
- Nallagunta.
- Chintalapalli.

CHAPTER XV.

KURNOOL MUNICIPALITY.

Position.—Kurnool is an ancient walled town, said to have been built in the eleventh century. It is situated in 15° 48″ North latitude and 72° East longitude, on a tongue of land at the confluence of the Tungabhadra and Handri. Its elevation above the level of the sea is 900 feet. It is 59 miles from the railway station at Gooty and about 300 miles from Madras.

"In reference to the surrounding country, Kurnool is placed in a hollow. The view to the east is terminated by a low range of hills about five miles distant; on the west the ground gently rises for about a mile and-a-half when the view abruptly terminates; on the north it also rises gently from the Tungabhadra to about the same distance; and on the south the view is bounded by a wedge-shaped hill, about four miles distant. From the base of this hill the country slopes gently to the Handri and Tungabhadra."

Climate and Prevailing Winds.—"The climate of Kurnool is generally found to show a high temperature in the months of April, May, and June. In July the temperature is usually variable, ranging from 75° to 87°. In August frequent showers are usual and heavy rains are occasionally witnessed. September and the first half of October are cloudy and hazy in the mornings; the evenings are generally still, close and oppressive, and the thermometer ranges from 76° to 88°. November and December are usually cold and bracing, the thermometer occasionally falling as low as 64° in these months. The weather from January to April gradually increases in heat until the hot weather may be fairly said to have set in. The prevailing winds are west and north-east." (Madras Medical Topography.)

Péta or Native Town.—The streets and lanes in the native town (péta), except those newly made, are narrow and crooked, often ending in *cul de sacs.* The front lines of houses are broken and numerous angles are formed in streets which render it difficult to preserve cleanliness.

Fort.—The fort is less crowded and more airy than the péta. The relatives of the late Nabob reside there.

Suburbs.—Besides the fort and the péta the town comprises for municipal purposes the villages of New-péta, Roja, Budhavárampéta and Jorapuram, and is bounded by the Tungabhadra on the north and

east, by the Kurnool-Cuddapah canal on the south and west, the land boundary being a short line between the canal and the Tungabhadra at Roja.

New-péta lies to the west and is on higher ground than the old town. It is separated from the town by an open space, formerly the regimental parade-ground and now occupied by the jail garden and an unfinished reservoir for storing canal water for use in the hot months. It is considered healthier and more comfortable than the péta. Formerly the sepoys' lines were located here. Since their removal in 1871, the huts have been purchased by Government and occupied by the police. The European gentry reside in this neighbourhood. For land revenue purposes New-péta belongs to the Kallúr village.

Roja lies to the north of New-péta and is a jagire village.

Budhavárampéta is a small rural village between the Handri and the Collector's Office. The vigorous enforcement of municipal regulations here has led to the formation of a small group of huts or cattle sheds outside the municipal limits under the characteristic name of Bádhápuram (or town resulting from oppression).

Jorapuram lies on the south bank of the Handri. It was formerly a populous place and is noted as the scene of the conflict between the foreign soldiers of the late Nabob and the British regiment sent to take possession of the country in A.D. 1839. General Cunningham in his *Ancient Geography* identifies the village with Jho-li-ye or Chu-li-ye of the Chinese traveller who visited India in A.D. 640. But this seems to be wrong. Jorapuram is a Muhammadan name derived from Jóra, sister of Abd-ul-waháb, the first Bijapúr Governor of Kurnool, and the Muhammadans did not visit Kurnool till the fifteenth century, in the time of the Bahminis.

Area.—The area comprised within the municipal limits is more than one square mile, or about 889 acres, and the population, according to the census of 1881, is 20,329, of whom the

	Total.
Hindus number	9,995
Muhammadans	10,007
Christians	320
Others	7

The Hindus of all classes are represented here. With the exception of the Brahmins, who are neutral, they are divided into the right-hand and left-hand castes.

In 1871, a Mádiga, having contrived to obtain a red cloth as a reward from the Police Superintendent, wore it on his head and went in procession on horseback by the main bazaar street. This resulted in a disturbance in which a European Police Inspector was severely hurt by a Mála, who had mistaken him for the Superintendent. The Mála was imprisoned, but a monster meeting was then convened by the right-hand

caste people, under the guidance of a High Court Vakil, and a petition was sent to Government for the preservation of the mámúl (custom).

Although the result was not quite favorable to the petitioners, the two factions afterwards fixed, by mutual understanding, the streets by which each was to proceed and no quarrels have since occurred.

The Muhammadans are chiefly Shaiks and Patans. A few Wahabís also live here. Jorapur was once the chief seat of Mahidilís, who, owing to the intolerance of the Nizam, took refuge here. Some of them settled there as late as 1871, when, in consequence of the murder of the Nizam's preceptor while engaged in prayers by a Mahidilí, the whole sect was expelled from Hyderabad.

Christians.—The Baptist Mission and the Society for the Propagation of the Gospel work here. The Baptists have recently built a mission-house and the Gospel Society have a school for both boys and girls. The Protestant chapel was built in 1862, and a minister, paid partly by Government and partly from mission funds, performs the service. The Roman Catholics have a catechist, and their chapel is visited periodically by a pastor from Bellary or Polúr.

Houses.—There are 5,391 houses in Kurnool, or one for every four inhabitants. They are mud-roofed, and the Muhammadan houses have wide courtyards, surrounded by high walls of dry masonry. Many of these houses, however, are deserted, or in a dilapidated state, the owners being too poor to repair them.

Grave-yards and Tombs.—In Katakapúr, and generally throughout the town, in the midst of houses there are several Mussalman grave-yards, in which burials occasionally take place even now. In the Russel bazaar are to be seen the tombs of the European soldiers and officers who fell in action at Jorapur in October 1839. In Roja, near the Tungabhadra, is the tomb of the English wife of the Dewan of a former Nabob. The Christian cemetery is on the high-road in Budhavárampéta, where both Protestants and Roman Catholics are buried. It was opened in 1862.

Antiquities.—The tomb of Abd-ul-wahâb, the first Bijapúr Governor, on the banks of the Handri, consisting of two domes built in 1028 Hijiri (A.D. 1618); the remains of the palace of Gópál Rája, the last Hindu ruler of Kurnool, from whom Abd-ul-wahâb took the town; the fort gate now converted into a hospital room and the town walls are the only relics of antiquity that deserve mention.

The chief public buildings are as follow :—

Collector's Cutcherry.—The Collector's cutcherry is situate at the south entrance of the town, in Budhavárampéta on the Gooty road. It consists of two parts, the old cutcherry and the new cutcherry, separated by a grove of trees originally planted by Mr. Scot. The old cutcherry was built in 1842. It is a plain rectangular building with a courtyard in the centre. The length is 47⅓ yards and the breadth 39⅓ yards.

The new cutcherry was built in 1876-77 for want of sufficient accom-

modation in the old. It is built of fine limestone resembling granite, and the arch-work is more ornamental than in the old cutcherry. It is 145 feet long and 87½ feet broad.

The whole cost of the new building was Rs. 30,000. Formerly the clerks who lived in the town had to cross the Handri in going to the cutcherry. This inconvenience was removed in 1861, when an excellent bridge of 14 arches was built over the river and the use of the dangerous basket boats discontinued.

Court-house.—The old military hospital has been converted into the District Court-house. In 1874 it was repaired and improved at a cost of Rs. 11,316; but the additions made were soon afterwards pronounced to be dangerous and the tiled roof was then removed and a terrace was substituted at a cost of Rs. 5,347. The building is 181 feet long and 83 feet broad.

The Munsif's Court is held in a rented house.

Police Office.—The old place-of-arms near the parcherry is used as the Police Office. It is 222 feet long with a verandah at each side and is mud roofed. Very recently a room was built for the Superintendent.

Taluk Cutcherry.—This is situated near the Handri aqueduct at the Bellary toll-gate. It was first built by Captain Robinson, Superintendent of Police, for his residence. In 1861 the Government purchased it for Rs. 10,000 for the use of the Civil Court, and on the removal of the Court to the new building in 1874, it was made over to the Telegraph Department; but it was condemned as unhealthy for dwelling purposes, almost all the Telegraph Masters having fallen sick. The Taluk Cutcherry is now located there.

Dispensary.—The dispensary is situated in a convenient place between the town and the fort. It was built in 1852 at a cost of about Rs. 5,000, and consists of two wards, 29¾ feet long by 17 feet broad.

A new operation room has lately been added and the fort gateway converted into a prescription room. It is in charge of the Civil Surgeon, who is aided by two Hospital Assistants. The average number of persons treated is 8,866, of whom 227 are in-patients.

The jail, the school-house, and the Engineer's office are the only other Government buildings in the town.

Early Improvements.—In the time of the Nabobs the narrow streets and lanes were paved with flat stones, apparently to prevent erosion from floods, which, owing to the slope of the ground, were very rapid. In several places on the banks of the Tungabhadra flights of steps were built for the benefit of the public; but they are now out of order.

In the fort some mulberry trees were planted, but they have gradually disappeared. After the assumption of the country by the British Government, Mr. Blane, in 1841, began to plant avenues of trees along the roads, but after he spent some Rs. 300 he was ordered to discontinue it. A few trees were recently planted by the Municipal Commissioners, but they do not thrive well.

In 1857, in the time of Captain Russel, the western part of the town was opened and the bazaar, called after his name, constructed with a fine colonnade of shops on either side, evidently intended as a market-place; but the attempt to remove the bazaar there did not succeed.

In 1851, very heavy floods passed down the Tungabhadra and its waters swept for three miles up the previously dry bed of the Handri. Much damage was caused to property, but happily no lives were lost owing to the energetic exertions of Captain Russel and the Police Amin Anantarám Sing. The wall embankment of the town also contributed, in some measure, towards preventing the sudden rush of water into the town. "It is a cause of great thankfulness," wrote Mr. Lushington, "that the Handri river did not come down at the same time," but occasionally, as in the time of Nabob Munauwar Khán, who preceded the last Nabob, simultaneous floods in the two rivers do occur—(Mr. Minchin's letter in 1862).

On the report of Mr. Lushington, Government directed that the walls should not be demolished or allowed, like other forts of the country, to crumble to pieces.

The succeeding years' freshes in the river Handri having caused some more damage, Government ordered the thorough repair of the walls, the removal of the gates, and the substitution of raised earthen ramps or slopes in their stead, with the addition of earthen ramparts to the original walls. These repairs were commenced in May 1853 and completed at an outlay of Rs. 6,688 in October 1856. The result of these repairs was to make the town quite secure against inundations. In 1862 the walls of the fort on the north, south, and west were pulled down with a view to make the military hospital in the fort (the present District Court-house) more airy, except the bastions, on which there were bungalows, and the chief gateway, which was allowed to remain as a memorial of native art.

The site occupied by the southern walls, and the ditch attached to it, were sold for building purposes. The street known as Minchin Bazaar was built on it, but many of the houses then built are now unoccupied, and several houses have fallen into ruin to the great loss and disappointment of the owners, who, urged by the prospects held out by the construction of the Company's canal of the future prosperity of the town, spent large sums of money in laying out the street. The curtain wall to the east of the gateway was allowed to remain as there was a bungalow on the bastion at the east end of it.

But the bungalow has since been pulled down. The removal of the glacis which shut out the breeze from the large block of Mussalman huts, and the filling up of the ditch in the rear of the dispensary, which is a source of great nuisance, demand the early attention of the Commissioners.

Voluntary Rates.—In 1863 a meeting of the inhabitants of Kurnool was held at the Collector's Office, and an association formed for the purpose of carrying out sanitary improvements by means of voluntary

subscriptions supplemented by a Government grant. During the three years this institution was in existence two important works of utility were constructed, namely, (1) the People's Park on the site of the old dismantled fort wall and the ditch, a portion of which has been converted into a tank for use as a plunge-bath; (2) a masonry channel to supply water to the town from the canal.

This channel cost Rs. 8,000. The amount payable to the Company was Rs. 4,000 a-year for water used for purposes other than irrigation. This has lately been reduced to Rs. 3,500 by Government.

Municipal Act introduced.—In November 1866 the Towns' Improvement Act was introduced, and a mixed Commission, consisting of official and non-official members, appointed. About this time an epidemic fever of a malarious character, followed by cholera, prevailed, and no less than 1,132 persons of the civil population died, while several European officers of the station shared the same fate.

The question of retaining Kurnool as a civil and military station was then considered, and Mr. Ellis, then Sanitary Commissioner, was deputed to report on the place.

He suggested several improvements at a great cost, and Government expressed their willingness to contribute largely towards this purpose. A Municipal Committee was appointed under the presidency of Mr. Latham, who, among other improvements, advocated the removal of the town wall facing the river as a sanitary improvement, and the construction of a boulevard round the town on the ground gained by its removal. Shortly afterwards, however, the regiment was removed, and the Commissioners were left to do their best with the small income at their disposal.

Neither Mr. Ellis, the Sanitary Commissioner, who visited the town, nor the Committee seem to have considered the usefulness of the wall as an embankment for the protection of the town from high floods of the Tungabhadra, which occasionally threaten to submerge the town.

Municipal Income.—The municipal income amounts to Rs. 26,000 a-year on an average, and is derived from the following sources:—

—	1881-82.			1882-83.		
	RS.	A.	P.	RS.	A.	P.
1. Rates and Taxes, &c.	18,056	10	10	18,980	0	6
2. Contributions from Local Funds	4,878	4	5	3,463	5	9
3. Municipal Fines	402	2	9	163	5	6
4. Income from Markets (Rents, Fees, sale of Refuse, &c.)	..			2,602 211	0 0	6 6
5. Rent of other Buildings, Gardens, &c. ..	27	8	8	357	14	0
6. Endowments, Private contributions, Donations and Miscellaneous receipts ..	317	9	3	176	12	0
7. Miscellaneous	2,113	2	6	1,391	10	7
Total ..	25,795	6	5	27,346	1	4

Municipal Expenditure.—The following is an abstract of annual expenditure:—

—	1881-82.			1882-83.		
	RS.	A.	P.	RS.	A.	P.
1. Works (Building, Roads, &c.)	580	2	2	5,354	5	1
2. Educational Charges	512	13	10	577	8	0
3. Hospitals and Dispensaries	7,305	15	3	5,240	2	10
4. Vaccination	162	11	11	178	4	7
5. Conservancy	5,540	11	1	6,250 143	13 0	0 3
6. Water-works (Establishment, Repairs and Water-supply)	6,000	0	0	3,750	0	0
7. General Establishment	1,856	12	11	1,915	14	6
8. Miscellaneous	4,953	8	8	3,001	2	10
Total ..	26,912	11	10	26,411	3	1

Since the Municipal Act was introduced the following permanent works of improvement have been executed :—

1. Widening the main street.
2. The formation of the Chase bazaar.
3. The Kallur gate and Gummus road from the Handri to the Tungabhadra.
4. The Ádóni gate road.
5. Extension of the water-channel to the fort and Chase bazaar.
6. Construction of masonry drains.
7. Construction of latrines, forty in number.
8. Improvement of cart-stands.
9. The establishment of lights.

Much still remains to be done to Katakapur, the upper portion of the town, where no street improvements have been made or supply channels constructed.

The town now presents a very different aspect from what it did in 1866. Several streets have been very much widened and obstacles to the free circulation of air removed. In place of rugged and crooked streets, good roads, properly metalled, have been made, though it was not found practicable with the funds at the disposal of the Commissioners to have them as regularly laid out as the Commissioners would wish ; while the house-owners to make up for loss of space caused by the demolition of their houses have in several cases been compelled to build upper stories with windows, and avoid the necessity of sleeping over the flat roofs of their houses, exposed to the deleterious effects of night air. Though the town is bounded by two rivers, its great want was water. Except the few that lived on the borders of the rivers, the people had to go long distances for water. Hence water was very sparingly used for domestic purposes and the people were generally dirty. Now that the canal water has been brought into the heart of the town, it is freely used for washing and other purposes, and, wherever possible, small orchards and gardens have been planted, which afford great relief to the barren and treeless town of Kurnool, and contribute, in some measure, towards a better and more continued supply of vegetables than formerly.

CHAPTER XVI.

LOCAL AND SPECIAL LOCAL FUNDS.

BESIDES the Local Funds under the management of the Local Fund Board, there are certain funds which are managed by the Revenue officers, and over which the Local Board have no control. These are :—

(1) Village Service Fund.
(2) Jungle Conservancy Fund.
(3) Pound Fund.
(4) Endowment Fund.

1. *Village Service Fund.*—In the time of the Nabobs, the village expenses were defrayed out of a deduction from the bériz called sádarward. In Fasli 1249 this amounted to Rs. 11,582. But it was soon abolished and the villages placed on the same footing as in other parts of the country.

Every village has twelve servants, called *Bárabalávati*, viz., (1) reddi or the headman, who collects the revenue and disposes of petty cases of theft, assault and abuse. He is generally a Sudra, except in two or three villages, where a Brahmin has been appointed; (2) curnam, the village accountant, who is a Niyogi Brahmin, except in three villages in Pattikonda and Rámallakóta Taluks, where Balijas hold the mirasi; (3) kattubadi or revenue peons; (4) taliari or village police watchman; (5) shroff; (6) blacksmith; (7) carpenter; (8) barber; (9) washerman; (10) potter; (11) toti or sweeper; (12) bégari or chuckler.

These offices were generally created when the villages were first founded, and inám lands free of tax or only paying a small jodi assigned by the ruling power.

A small méra or a portion of the crop raised is also generally attached to all village offices.

The offices are hereditary and the local records and private documents show that, under the native rule, these offices were, in many cases, sold or otherwise transferred, the transfer carrying the obligation of service with it. Under the British Government, however, this practice was prohibited by Regulation VI of 1831. But as the offices were hereditary, the emoluments attached to them were continually subdivided under the Hindu Law of Inheritance, and the efficiency of the village service suffered.

Consequently the service inams of the reddi, curnam, revenue peon and shroff, with whom Government are more concerned than the ryots, were enfranchised in 1861, and a system of monthly salaries

introduced. Subsequently the same course was followed as to the police taliaries with whom the Government are equally concerned. The grain méra was also abolished and a land-cess substituted under the Village Cess Act at one anna (since reduced to 10 pies) in the rupee of assessment. In Kurnool proper the cess is not separately collected, but is transferred from the land revenue, in which it was merged by the Settlement Department.

These two items, together with the quit-rent imposed on the inams of the Jangi kattubadis, who formed a sort of militia, retained by the old Nabobs, form the Village Service Fund.

The receipts collected during the past five years are given below :—

Years.	Quit-rent.	Village cess.	Miscellaneous.	Total.
	RS.	RS.	RS.	RS.
1878-79	2,47,558	1,24,997	18,091	3,90,646
1879-80	2,89,872	1,67,322	18,001	4,75,195
1880-81	2,25,066	1,33,704	4	3,58,774
1881-82	2,46,196	1,21,355	7,866	3,75,417
1882-83	2,02,390	1,16,496	11,254	3,30,140

The expenditure during the same period was as follows :—

Years.	Pay of all village servants.	Repayment of provincial contribution.	Establishment of Collector's office.	Construction and repair of		Total.
				Ghaut huts.	Village chavadies.	
	RS.	RS.	RS.	RS.	RS.	RS.
1878-79 ..	3,88,380	..	139	1,099	..	3,89,618
1879-80 ..	3,68,332	10,360	140	..	..	3,78,832
1880-81 ..	3,57,657	..	105	608	..	3,58,370
1881-82 ..	3,71,453	..	110	999	661	3,73,223
1882-83 ..	3,65,275	..	140	376	1,051	3,66,842

The balance including the surplus of the previous years amounted to Rs. 1,12,183 on the 31st March 1883.

The enfranchisement of the village service inams and the employment of paid agency do not seem to have produced good results. The reddi is certainly not now held in the same estimation as before. The occurrence of a vacancy in the village establishment, however, produces a keen competition among the increased number of candidates.

2. *The Jungle Conservancy Fund* consists of seigniorage levied in the Erramala jungles and sale-proceeds of dried trees. The revenue for the past five years is given below :—

	RS.	A.	P.
1878-79	5,838	4	0
1879-80	1,586	7	11
1880-81	2,151	7	2
1881-82	2,794	4	4
1882-83	3,653	14	0

Several topes have been planted out of this fund (see chapter on Flora). Under the new organization under the Forest Act of 1882, the Erramala jungles have also been placed under the Forest Department.

3. *The Pound Fund* consists of fines on animals impounded under the Cattle Trespass Act. The receipts in the past two years are as follows:—

	RS.
1881-82	8,385
1882-83	8,205

and expenditure as follows:—

	RS.
1881-82	8,912
1882-83	9,319

This amount was expended in repairing the pounds and paying the pound-keepers their commission, calculated at 50 per cent. of the receipts within the maximum rate of Rs. 5 a-month. Village Magistrates are *ex-officio* pound-keepers. In some cases special peons are attached to the pounds. There are at present 254 pounds in the district; any surplus balance after defraying the charges is handed over to Jungle Conservancy or Local Funds for expenditure on works of public utility, such as topes, wells and the like.

4. *Endowment Fund.*—There is no fund properly so called. A Yeomiadar, a faqír, having died, a portion of his lapsed pension (Rs. 30 a-month) has been ordered by Government to be distributed in charity to the poor who used to be fed by the deceased pensioner. The endowment is now under the management of the Local Board.

The sale proceeds of the Munro tope at Pattikonda are also constituted into a fund, and spent for the maintenance of that and the mantapam in it.

Local Funds.

With a view to afford relief to the Imperial Funds, a system of local rates has been organized. It was first intended to include this rate in the land assessment, and accordingly, in the new settlement of Kurnool proper, 2 per cent. has been included in the assessment on account of the local cess. In 1871 a more elaborate system was introduced by Act IV of 1871, under which a land-cess not exceeding one anna in the rupee and a house-tax were authorized to be collected for roads, sanitation, education, &c. In 1872 the house-tax was imposed in three towns—Narnúr, Veldurti, and Nandyál—where middle-class schools were established, but owing to the great discontentment which resulted, it was abolished, and only the land-cess at 9 pies in the rupee of assessment was collected till 1883, when the cess was raised to the maximum of one anna. This cess is collected by the Collector and placed at the disposal of a Local Board, consisting of official and non-official members, the Collector being the president.

From 1872-73 to 1882-83 no less than Rs. 8,60,110 was collected from land-cess and contributions as detailed below :—

		RS.			RS.
1873-74	..	1,17,627	1878-79	..	94,854
1874-75	..	1,02,248	1879-80	..	1,01,740
1875-76	..	1,05,669	1880-81	..	68,828
1876-77	..	51,946	1881-82	..	79,958
1877-78	..	47,653	1882-83	..	89,587

and spent as follows :—

	RS.
Roads	7,71,640 *
Bridges	11,858
Village street improvements	12,781
Avenues and other public works improvements	6,245
Superintending charges on works	1,66,598
Education	1,69,108
Sanitary arrangements and works, scavengering large villages, and clearing wells	95,948
Improvement of water-supply	10,807
Hospitals and dispensaries	92,439 †
Travellers' bungalows	4,966
Markets	1,909
Vaccination	28,589
Choultries	1,911
Diet of lunatics	4,553
General superintendence	24,809

The work connected with the roads was carried on by the Government Public Works officers till 1882, when the Board's own agency, consisting of a Local Fund Engineer and Overseers, took charge of the work. The work of sanitation is under the management of the revenue officers.

The receipts and expenditure of 1881-82 and 1882-83 are given below :—

	Receipts.				Expenditure.			
Official year.	Road Fund.	General Fund.	Endowment Fund.	Total.	Road Fund.	General Fund.	Endowment Fund.	Total.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1881-82 ..	79,958	39,048	860	1,19,866	84,652	46,723	105	1,31,480
1882-83 ..	89,587	44,922	892	1,35,401	86,159	49,194	801	1,36,154

* This includes Rs. 94,125, being contribution to other circles or municipalities for public works, and Rs. 13,040 paid for adjustment of famine accounts.

† This includes Rs. 4,103, being the contribution to Medical College.

CHAPTER XVII.

SECTION I.—POLICE.

IN the time of the Nabobs, whatever was the character of their general administration, the police was not inefficient.

In 1814, Mr. Chaplin reported that when a robbery was committed the villagers were compelled to find out the robbers or the property stolen, or if they failed to do so, they were assessed for the value of the property. They were consequently sufficiently active in their search after offenders. On the whole he was disposed to believe that crimes of this description were not more prevalent than in many parts of the Company's territories.

In 1839, immediately after the resumption of the country, the Commissioners wrote as follows:—

"Gang robbery, which is at present so awfully prevalent in the Cuddapah and Bellary districts and keeps the inhabitants of every village in a state of constant dread and alarm, is almost unknown in Kurnool, and though the minor offences of highway robbery and theft may occasionally occur, so secure do people appear to be that the public revenue is sent from every part of the country, in open baskets and with only a peon or two, to guard it. Their success, the Commissioners think, was owing to the ancient system of village police being still adhered to, to the village and district servants exercising a greater degree of authority, and to the more prompt and certain punishments of offenders when detected."

The same system was more or less continued, though not so strictly enforced till 1861 when Act 24 of 1859 was introduced and the new police organized, into which men of the old police, who were capable of further service, were incorporated. At the same time the irregular horse or rissalah was abolished, such of the sowars as were fit for further service being formed into a corps of mounted police. A part of this force was sent to Cumbum to replace, as it were, the company of invalid sepoys which had been removed from thence and to guard against the raids of the Rohillas into the Márkápur Taluk. This special force was, however, abolished in 1866.

The district is now arranged into sixteen divisions, including the town over each of which is an inspector, who on an average has charge of five or six police stations. In each station there is a head constable, with a party of constables.

The District Superintendent has his head-quarters at Kurnool and he has an assistant who is located at Cumbum, and supervises the force in the taluks of Cumbum, Márkápur and Sirvel.

The accompanying statement shows the sanctioned strength of the constabulary of the district:—

Name of the district.	Date of sanction.	Area in square miles.	Population.	Number of taluks.	Number of police stations.	Number of European officers.	Inspectors.	Sub-inspectors.	Constabulary	Rates of force	
									Head constables and constables.	To one square mile.	To one head of population.
Kurnool.	..	7,533	678,551	8	96 including town.	2	19	3	900	·12	·0013

Crime.—A short comparative abstract of crimes is inserted here for reference:—

—	1863.			1872.			1882.			Total.		
	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.	Cases reported.	Cases detected.	Persons convicted.
Murder	5	3	4	8	2	3	13	7	13	26	12	20
Dacoity..	28	1	12	10	1	5	12	2	4	50	4	21
Robbery	19	2	2	29	14	21	14	8	12	62	24	35
Burglary	309	36	41	237	63	95	142	52	86	688	151	222
Theft	354	113	158	661	267	488	485	223	418	1,500	603	1,064
Total ..	715	155	217	945	347	612	666	292	533	2,326	794	1,362

The above statement shows a decrease in the number of cases reported or detected. Generally speaking, the police force has not been a very efficient body in the district. This is probably due to the unhealthiness of the district and the consequent difficulty of obtaining educated young men for the post of inspectors, and to the effete condition to which the Mussalman population, from whom the force is greatly recruited, is reduced.

SECTION II.—ADMINISTRATION OF JUSTICE.

Judicial, Magisterial and Revenue Courts.

As stated elsewhere, the district was till 1858 a non-regulation province in charge of a Commissioner, who was assisted by a military officer. He did revenue, civil and criminal work, while the Tahsildars and Kazis continued, as subordinate courts, to dispose of petty cases.

The corps of irregular horse formed out of the native troops of the late Nabob was also at his disposal.

In 1858 this district was brought under the general regulations and formed into a collectorate with the addition of four taluks from Cuddapah and Bellary. A Civil and Sessions Court was also established; this court sits at Kurnool and the work, both civil and criminal, is extremely light as shown below :—

Kurnool District and Sessions Court.										
Year.	Civil.								Criminal.	
	Ordinary suits.			Appeals.			Petitions disposed of.			
	Instituted.	Disposed of.	Pending.	Instituted.	Disposed of.	Pending.	Execution.	Miscellaneous.	Trials.	Appeals and revision cases.
1881	4	3	2	54	56	5	18	79	44	16
1882	11	10	4	45	50	..	15	82	..	12
Total ..	15	13	6	99	106	5	33	161	44	28

In lieu of the old Kazis, there are three courts of District Munsifs, viz., those at (1) Kurnool, (2) Nandyál, (3) Cumbum. Their work also is light, but the Nandyál file is heavier than the others. The jurisdiction of a District Munsif extends over suits up to the value of Rs. 2,500, and he also tries small cause suits up to the value of Rs. 50.

Their work is shown below :—

Year.	Ordinary suits.			Small causes.			Petitions disposed of.	
	Instituted.	Disposed of.	Pending.	Instituted.	Disposed of.	Pending.	Execution.	Miscellaneous.
Kurnool District Munsif's Court.								
1881	425	428	41	295	296	20	601	1,005
1882	405	417	30	209	218	11	495	965
Total ..	830	845	71	504	514	31	1,096	1,970
Nandyál Munsif's Court.								
1881	445	442	69	365	355	41	488	210
1882	433	417	90	345	358	32	417	198
Total ..	878	859	159	710	713	73	905	408

Year.	Ordinary suits.			Small causes.			Petitions disposed of.	
	Instituted.	Disposed of.	Pending.	Instituted.	Disposed of.	Pending.	Execution.	Miscellaneous.
Cumbum Munsif's Court.								
1881	349	337	55	451	447	51	447	777
1882	249	260	44	342	367	26	427	880
Total ..	598	597	99	793	814	77	874	1,657

Village Munsifs in this district seldom exercise their civil jurisdiction. They can try suits up to Rs. 10 (since raised to Rs. 20) for money or personalty; but as arbitrators, they can decide suits up to the value of Rs. 200. Their work is shown below:—

Year.	No. of cases disposed of.
1875	464
1876 (famine year)	486
1881	248
1882	242

Village Panchayats under Regulation IV of 1816, are never assembled.

A good deal of civil work is done by private panchayats held by the heads of castes, Chetties and Choudries, aided by the elderly members of the village or caste, a remnant of the old panchayat system. More work is not done under this system, unfortunately owing to the factions into which villages have generally been divided after the revision of the village establishments, which has thrown out many families from employment. These factions seek to promote quarrels and prevent their disposal by panchayats. The facilities which exist for giving false evidence in the courts of justice also prevent persons from having recourse to this ancient system.

Besides the District Magistrate, there are three Divisional Magistrates, who exercise first-class powers. There are thirteen Sub-Magistrates who generally exercise second-class powers, viz., eight at taluk head-quarters and five at the following stations:—Kurnool town, Kalva in Nandyál, Atmakúr in Nandikótkur, Owk in Koilkuntla, and Pyápali in Pattikonda.

The head-quarters of the District Magistrate is at Kurnool and the Head Assistant resides at Nandyál as a temporary measure, his permanent head-quarters being at Cumbum. One Divisional Deputy Collector resides at Cumbum (Nandyál being his permanent station), and the other at Pyápali.

The following abstract shows the criminal work done during the last two years:—

	Court.	Pending.	Received.	Total.	Disposed of.	Pending.	Persons		
							Convicted.	Discharged.	Committed.
	1881.								
1	District Magistrate ..	1	21	22	22	..	20	15	..
2	Head Assistant Magistrate	4	50	54	54	..	30	49	13
3	Probationary Assistant Magistrate	..	..	..	..	..	..	..	..
4	Deputy Magistrate, Pyápali	1	28	29	29	..	11	28	3
5	Do. Cumbum ..	6	43	49	49	..	35	24	..
6	Temporary Deputy Magistrate..	1	89	90	90	..	61	80	2
7	Subordinate Magistrates	39	4,045	4,084	4,103	17	3,412	2,471	95
8	Sessions Court	..	44	44	44	..	25	41	6
9	Treasury Deputy Collector and Magistrate..	..	1	1	1	..	..	2	..
	Total ..	52	4,321	4,373	4,392	17	3,594	2,710	119
	1882.								
1	District Magistrate ..	..	11	11	11	..	1	7	..
2	Head Assistant Magistrate	..	29	29	28	1	28	12	6
3	Probationary Assistant Magistrate	..	91	91	91	..	63	119	2
4	Deputy Magistrate, Pyápali	..	46	46	45	1	45	68	..
5	Do. Cumbum ..	..	44	44	43	1	31	22	..
6	Temporary Deputy Magistrate	..	40	40	39	1	17	23	..
7	Subordinate Magistrates.	17	3,419	3,436	3,418	18	2,842	4,212	206
8	Sessions Court	..	31	31	31	..	34	41	1
	Total ..	17	3,711	3,728	3,706	22	3,061	4,504	215

Heads of villages have jurisdiction in petty cases of theft, assault and other petty offences, and may lodge the culprit for twelve hours in the village choultry, or if he be of a low caste, place him in the stock for six hours. Even this power the heads of villages in this district very rarely exercise. In 1881 seventy-two cases only were disposed of as follow :—

Number of Village Munsifs actually exercising criminal powers.	Cases.	Persons.			Total.
		Imprisoned.	Confined in stocks.	Dismissed.	
833	72	77	33	11	121

Revenue Courts.—Under Madras Regulation VII of 1828, divisional officers have all the powers granted to Collectors by the regulations now in force or to be hereafter enacted.

Under the Rent Recovery Act Collectors have power to dispose of suits between landlord and tenant, but in this district the Act is seldom had recourse to by holders of Inám lands.

Regulation IX of 1822 relates to trial of malversation by public servants.

Regulation VI of 1831 relating to claims to hereditary village officers and Regulation XII of 1816 are the only other regulations under which revenue officers exercise judicial powers.

Statement of judicial cases disposed of by the Collector and his assistants during the last two years.

Officers.	Under what Regulation.	1881.					1882.				
		Pending at the close of last year.	Instituted during the year.	Total.	Disposed of.	Remaining.	Pending at the close of last year.	Instituted during the year.	Total.	Disposed of.	Remaining.
Collector ..	VI of 1831.	..	7	7	7	..	..	5	5	5	..
Head Assistant Collector		..	7	7	7	..	..	1	1	1	..
Deputy Collector, Cumbum ..		..	4	4	4	..	..	9	9	9	..
Deputy Collector, Pyápali.. ..		2	1	3	3	..	..	7	7	4	3
Temporary Deputy Collector ..		..	3	3	3	..	..	1	1	1	..

Jails.—The District Jail at Kurnool is situated in the fort. The building was formerly used as the powder magazine of the Nabob and has since been repaired and improved. It is sufficiently airy, but is not suited for jail purposes. During the famine a temporary jail had to be built on the parade ground, and it is now used as a garden. Also when cholera broke out in 1878, the prisoners had to be moved out into tents on the Jagannadha hill, six miles from Kurnool.

An estimate, amounting to about two lakhs of rupees for a new jail providing for 149 prisoners, outside the town, to the east of Collector's cutcherry is about to be sent up for sanction.

This jail is a fourth-class one. The Superintendent of jail, usually the Surgeon of the district, gets a monthly allowance of Rs. 50 to 75. The average number of prisoners is ninety-five and the space available for each is 640 cubic feet.

The short sentenced prisoners are confined in the subsidiary jails

attached to the Magistrate's court-houses. But the jails are in many cases mere locks-up, and do not provide sufficient accommodation for the prisoners, except at Koilkuntla and Kurnool, where sub-jails have been built on the standard plan. Last year (1882) there were 1,635 prisoners in the sub-jails.

The convicted prisoners generally work within the jail walls. Formerly they used to weave cloths, but now they are employed in making only mats and ropes, &c.

CHAPTER XVIII.

CLIMATE AND HEALTH.

(*Memorandum by Hospital Assistant* B. MUTTUSAWMY NÁYADU, *prepared under the orders of* DR. D. S. E. BAIN, *District Surgeon, Kurnool.*)

THE Kurnool District is subject to the influence of both the south-west and the north-east monsoons, the taluks to the west of the Nallamala range being chiefly affected by the former and those to the east by the latter. The average rainfall of the district is 27·98 inches as will be seen from the subjoined table: excluding the famine Fasli years of 1286 and 1287, it is 29·92 inches.

Months.	Faslis												
	1277.	1278.	1279.	1280.	1281.	1282.	1283.	1284.	1285.	1286.	1287.	1288.	1289.
July	2·62	5·16	1·92	4·75	6·24	4·24	1·40	9·23	6·40	0·86	0·81	8·48	3·13
August	4·64	4·67	5·23	7·60	2·46	3·97	5·10	1·94	4·00	2·88	2·34	12·23	6·18
September ...	6·99	6·74	4·40	7·17	6·92	7·01	3·50	20·70	5·90	1·23	7·96	7·59	2·94
October ...	5·11	1·21	3·37	5·58	1·39	4·21	7·74	7·41	5·40	0·19	5·15	7·14	2·17
November ...	...	0·31	1·20	0·63	1·92	1·32	0·70	0·20	...	0·49	0·56	1·63	1·35
December ...	0·70	0·12	1·62	...	...	2·16	...	0·10	0·80	...	0·90	0·30	...
January ...	0·25	...	0·56	0·34	...	...	...	...	...	...	...	...	...
February ...	...	...	...	...	...	...	...	...	...	...	...	0·34	...
March	...	0·70	...	0·63	...	...	...	0·36	0·32	1·16	0·34	...	...
April	0·36	0·54	...	0·85	0·99	0·12	2·19	0·15	0·27	0·49	1·21	0·40	0·35
May	0·26	0·50	0·75	2·14	1·70	2·40	4·76	2·25	0·70	2·32	1·40	3·34	1·50
June	4·84	5·40	3·45	1·60	3·83	2·92	6·73	2·44	2·22	2·46	2·30	4·60	3·91
	25·77	25·35	22·50	31·29	25·45	28·35	32·12	44·78	26·01	12·08	22·97	46·05	21·53

The district is subject to periodic droughts recurring at intervals of about ten years: 1857-58, 1866-67 and 1876-77 were years of famine. The temperature in the shade varies from about 68·27 degrees Fahrenheit in December to about 107·03 degrees Fahrenheit in May, the mean averaging 87·50 degrees.

The plateau of Pyápali situated at the southern end of the Erramala hills and those of Mantikonda and Srísailam on the Nallamalas are comparatively cooler in the hot weather on account of their elevation above the sea level. The black cotton plains of the Kundér valley comprising the taluks of Koilkuntla, Sirvel, Nandyál and Nandikótkur are particularly trying during the months of April and May. It may generally be said of the whole district that during these two months the country presents the most arid appearance. The trees shed their leaves; not a blade of grass is to be seen on the ground; the wells are dried up; the people are dull and idle; and nature almost asleep. The outburst of

the monsoon in the first week of June metamorphoses the country as if by magic and nature puts on her best apparel. The prevailing diseases in the district are, viz. :—

(1) Fever.
(2) Bowel complaints.
(3) Ulcers and skin diseases.

The fever prevalent is generally of the malarial type; the character of the soil, the very short depth at which the rocky strata underlie it, and the dense forests of the Nallamalas, peculiarly favoring the development of this type of fever, which in villages at the foot of the hills assumes the quartan or tertian form: 76·88 per cent. of the total deaths in the district in normal years is from fever.

The towns of Kurnool and Cumbum have within the last twenty years acquired the reputation of being highly feverish. Sanitary and medical officers have traced their unhealthy condition to the water logging caused by the carrying on wet cultivation in their neighbourhood and to the existence of a swamp formed by an anicut put across the river Gundlakamma near Cumbum. The prohibition of wet cultivation around Kurnool and the breaching of the anicut across the Gundlakamma have of late somewhat improved the healthiness of these stations.

Bowel complaints are a necessary adjunct of malaria. The deaths from this cause probably average 10 per cent., but the district mortuary returns give it only as 3·75 per cent., which I consider to be incorrect. The dirty habits of the agricultural population, who rarely wash their bodies, and the practice which obtains in the rural parts of people washing their cloths in the same wells from which they drink, are a fruitful source of ulcers and skin diseases.

Guinea-worm is the most ordinary form of cutaneous disease prevalent. The rates of mortality and birth in the district excluding famine years are annexed below :—

—	Rate per mille.	
	Deaths.	Births.
Previous to famine of 1876–78 on the census population of 1871 ..	18·8	19·43
Subsequent to famine of 1876-78 on the census population of 1881 ..	30·8	21· 6

These rates do not clearly show that public health in the Kurnool District compares unfavorably with the rest of the Presidency, but it should be remembered that some allowance must be made for defective registration.

The subjoined statistics give some idea of the extent to which epidemics have affected the Kurnool District.

Years.	Cholera.	Small-pox.
1870-71	18	974
1871-72	..	772
1872-73	129	1,106
1873-74	..	731
1874-75	..	972
1875-76	1,333	1,246
1876-77	16,771	1,540
1877-78	4,993	1,103
1878-79	1,898	68
1879-80	..	40
1880-81	..	96
1881-82	1	29
1882-83	..	424
Total ..	25,143	9,101

The following extract from the *Gazetteer of India* describes the natural calamities to which the district was subject from time to time:—

Natural Calamities.—The villages on the banks of the rivers Tungabhadra and Kistna are occasionally flooded, the most disastrous recent instance being in 1851, when the crops of some villages and the buildings in the lower part of Kurnool town were injured. This inundation was due to a heavy rainfall at the head waters and within the district. Both Kurnool and the neighbouring districts of Bellary suffer from drought at periodic intervals; and the mass of the population being small landowners, with no reserve capital, the failure of a single monsoon involves general distress. There is no record of the earlier famines; but 1804, 1810, 1824, 1833, 1854, 1866, and 1876 were all years of drought and consequent scarcity. In 1854, the price of cholum rose to Rs. 190 per 3,200 Madras measures against Rs. 95 in the previous year. In Kurnool, the season of 1866 was not so bad as in Bellary; but, owing to exportation, prices rose very high, cholum selling at 8½ measures (about 24 lb.) per rupee, or three times the normal rate. In 1876, both the monsoons failed. The floods of 1874 had seriously injured the tanks and the crops while the harvest in 1875 was but partial. Prices rose from 18 measures (about 50 lb.) a rupee in July, the sowing season, to 12 measures or 33 lb. a rupee in September or October the period at which the principal crop is generally harvested; and to 6 measures (famine rates) in February and March (1877), when the latter crop is usually cut. In July the price was 3 measures or about 10 lb. for the rupee. The roads were fortunately all in good order; much grain was imported both by the Government, as a reserve, and by private merchants, from Gooty and Adóni, the nearest railway stations. There was no difficulty in procuring carts sufficient to carry into the interior all the grain that the railway could bring from the coast; but this quantity was not equal to the demand, even at famine rates. Relief works were

commenced in all parts of the district. The number of persons gratuitously fed in April 1877 was 44,887. Up to the end of July, nearly Rs. 60,00,000 was spent on famine relief in the district alone. Notwithstanding these efforts, the effects of the famine were appalling. The number of deaths recorded from 1st October 1876 to 30th June 1877 was 48,000 as compared with 19,974 in the corresponding period of the previous year; and it is certain that with a system of collecting vital statistics, which even in ordinary years is admittedly defective, those figures fail to represent the excessive mortality of that direful period. All fodder and pasturage having failed, large numbers of cattle were driven to the Nallamalas for grazing, but the mountain grass was soon exhausted. The poorer ryots lost all their cattle, while the rich were scarcely able to save one-quarter of their herds. When at last the north-east monsoon of 1877 broke in November, the few cart cattle that survived were sent to field-work, and famine labourers drew the grain carts. This, however, did not last long. The rains again failed and prices rose once more.

CHAPTER XIX.

DESCRIPTIVE ACCOUNT OF BANGANAPALLE.

THE Banganapalle Jaghire is situated to the west of Koilkuntla Taluk and east of the Erramala Hills about 800 feet above the sea-level. Its latitude is between N. 15° and 15° 30′ and longitude between E. 78° and 78° 25′. The town is distant 250 miles from Madras, 50 from Kurnool, and 30 from Tadpatri Railway Station. The total area is about 275 square miles, and the total population, according to the census of 1881, is 30,754.

Aspect.—"The territory is generally flat, but the western arm is hilly. It is also generally bare, except in the west and round the Sadar station, where the Nabob has planted topes and a very fine garden. The hills are low and tame in appearance. They are composed of clay slate and altered sandstones; quartz, boulders, and stunted shrubs sparsely dot their red and grey gravelly surfaces.

"*Soil.*—In the south, the soil is the black-cotton soil, called régada. In the other parts it is red gravelly soil, sometimes very stony. The territory is entirely in the western half of the basin of the Kundér, a tributary of the Northern Pennér; that stream, however, merely touches the territory. Nearly half of it is watered by the Jurréru which rises outside the western border, and, having passed Banganapalle town, enters the Kundér after a course of 45 miles. It is a perennial brook." The Palér, a smaller stream, runs across the southern limit of the territory. There are, besides, a few small hill streams. About 20 dams have been put across them for irrigation and small tanks formed.

Minerals.—Lime is found at Palkur and among the hills. Eighty years ago some copper was obtained. About a mile from the town is a small diamond mine, which formerly yielded some valuable stones but is not worked now. About 5 miles from Banganapalle, opposite Patapád, on the confines of the territory, is a cave which Mr. Foote supposes to be the bone-cave of Billam Swargam, mentioned by Captain Newbold. But the village people doubt its identity and do not remember having seen or heard of any visit by a European.

The hills are the same as the Erramalas described in Chapter I of the Manual, and no further description of the forest or wild beasts or other animals seems necessary, except, perhaps, the "prevalent superstition that in the village of Kamalapuri the snakes never bite, and that if a person, who has been bitten by a poisonous snake, is brought into the

village and has a mixture of earth and water poured down his throat, he will recover after sleeping for three nights in the temple of Kamandéshwara. The traditional reason for this peculiarity of the place is that once upon a time a holy wayfarer was sleeping under a banyan tree in the village. A crow perched on the tree having made a noise, roused a serpent, which came out and bit the saint. The crow going down to peck the eyes of the corpse, was attracted by a basin of water standing near. On dipping his beak into the water it was seized by a crab. The bird's scream again brought out the snake, which again bit the saint's body, and, in so doing, absorbed all the poison previously injected. The snake died and the saint got up. Understanding by his divine wisdom what had taken place, he built a temple and said that thenceforward snakes should not bite with fatal effect within the limits of the village. The neighbouring people are, therefore, it is said, not afraid to plunge their hands into holes and bushes."

The population, according to the census of 1881, is as follows :—

Hindus	24,793
Muhammadans	5,952

The Hindus are divided into castes and sub-divisions of castes as in other parts of the district. Their social manners and customs are also the same and need not be described. It is sufficient to say that the principal classes are Kápás or ryots, Bóyas or Béders, weavers, Malás, Mádigas ; the other castes number less than 1,000 people each.

The Mussalmans in the territory are chiefly Sunnis, but the Nabob's family is Shia.

There is no town in the territory with 5,000 inhabitants, except Banganapalle, the kusba, which has 6,230. Chenchelimala and Palkúr are the only other villages which have more than 2,000 inhabitants. The territory contains 63 villages, 2 of which are deserted and 21 of which have each a population of less than 200.

Climate and Health.—The thermometer ranges from 50° at night in December to 105° at noon in May. November, December, and January are pleasantly cool, dry months. February, March, April, and May are increasingly hot. In June, July, August, and September the south-west monsoon brings heavy rain and high winds, and in October the north-east monsoon makes a considerable addition to the rainfall. The mean annual rainfall is about 30 inches.

There are no trustworthy statistics as to the annual birth-rate and death-rate in the territory.

Fever is endemic in the territory, but is not often of a severe type.

Political History.—Towards the close of the seventeenth century Muhammad Bég Khán, a relative of Mubáraz Khán (a Vazier of Aurangzebe), was appointed as Killadar of Banganapalle, and his brother, Fassal Alí Khán, as Killadar of Chenchelimala. The latter dying soon afterwards without issue, Chenchelimala was added to Banganapalle

and the united charge was held by Muhammad Bég till the dismemberment of the Moghul empire, when Asaf Ja (Nizam-ul-mulk), the Viceroy of Hyderabad, assumed sovereign powers and Muhammad Bég Khán became a petty chieftain or nabob. In the course of his southern tour, it is said, Asaf Ja recognised Muhammad Bég's title and granted the territory in jaghire. Muhammad Bég died at Banganapalle about Hejairi 1172 (A.D. 1758).

His son, Fassal Alí Khán, having died before him, he was succeeded by his grandson, Fassal Alí Khán, *alias* Gulli Nabob, a boy of ten years of age. During his minority the power was usurped by a relative, Muhammad Bég Khan Laug, the husband of his maternal aunt, who ruled for eight years, when he was expelled by Gulli Nabob.

Gulli Nabob had a sister, named Avautúl Batúl Khánum, whom he gave in marriage to Saiyid Muhammad Khán Nagadi, * a Persian nobleman, who was formerly in the service of Sadut Ulla Khán of Arcot. This lady had two sons, Saiyid Husain Alí Khán and Saiyid Asaad Alí Khán. Gulli Nabob, who had no issue, looked upon them as his own children and bestowed Banganapalle on Saiyid Husain Alí Khán and Chenchelimala on Saiyid Asaad Ali Khán. He died at Banganapalle in Hejairi 1197 (A.D. 1782), after a reign of sixteen years.

In his lifetime, Haidar Alí of Mysore invaded the country and reduced the Nabob to submission. The Nabob was then paying tribute to the Kurnool Nabob, which was now abolished.

Husain Alí Khán had four sons—Gulam Alí Khán, Saiyid Mustapha Alí Khán, Saiyid Ahmad Alí Khán, and Saiyid Fatte Alí Khán. These being minors, their uncle, Asaad Alí Khán (afterwards Muzaffar Mulk) managed the territory for them. In 1198 Hejairi (A.D. 1783) Típú Sultan of Mysore summoned Asaad Alí Khán to appear before him; but Asaad Alí Khán disobeyed the summons and took shelter with the Hindu Poligar of Mutialpad. Típú Sultan took possession of the territory and appointed one Muhammad Yúsuf as Killadar of Banganapalle. This killadar held the post for seven years, when Husain Alí Khán's wife and children, who had fled to Hyderabad, returned with some force supplied by the Nizam and expelled Yúsuf; when a force was sent from Mysore under the command of one Sultan Qutb Sháh to reduce the town. This officer was met and a battle fought at Tammadapalle, near Banganapalle, in Hejairi 1203 (A.D. 1790); in which Qutb was defeated and Asaad Alí Khán was victorious. In this battle Saiyid Fatte Alí Khán, the youngest of the brothers, was killed. Típú does

* Saiyid Muhammad Khán Nagadi was a son of Saiyid Tahar Alí Khán, a Persian nobleman, who had fled from Iran or Persia and taken refuge at the court of Secunder Adil Sháh of Bijapur, who treated him with great kindness and respect. After the death of Adil Sháh, Tahar Alí's son, Muhammad Kadar, proceeded with his mother and entered the military service of Sadut Ulla Khán of Arcot, on whose death he resigned the service and was unemployed when he was taken to Banganapalle and married to Avautul Khánum.

not, however, seem to have attempted to reduce the Nabob again, as he had to look after troubles nearer home.

After the expulsion of Yúsuf Saib, Gulam Alí Khán assumed the management of Banganapalle territory, leaving Chenchelimala to his uncle, Asaad Alí Khán. But Asaad Alí Khán was a man of great valour. In A.D. 1791 he accompanied the Nizam's forces to join the British army in their wars with Típú Sultan and distinguished himself there. In recognition of his valuable services on this occasion, the Nizam bestowed on him the office of Subadár of Cuddapah, one of the provinces allotted to the Nizam by the partition treaty of 1791. Owing to a misunderstanding, however, with Mír Aálim, the minister of Hyderabad, he soon resigned the post.

He had four sons and one daughter. The daughter he gave to his nephew, Muhammad Alí Khán, the jaghiredar of Banganapalle, and bestowed on him also the district of Chenchelimala, subject to the condition that the Nabob should look upon his sons as his own brothers, and that, in the event of their disobeying him, they may be dismissed with a horse and a purse of Rs. 500 each.

Muhammad Alí Khán was honored with the title of Mansúr-ud-daulah and resided at Hyderabad. In Hejairi 1230 or A.D. 1794, he took part in the battle of Kurdla against the Mahrattas and received a wound in his right arm.

In 1800, the Nizam transferred his control over Banganapalle to the British Government when he ceded the districts of Cuddapah and Bellary. In the schedules attached to the partition treaty of Seringapatam, the territory of Banganapalle had been rated at 45,000 Cantéroy pagodas, or Rs. 1,31,250; but, at the request of the Nizam, who pleaded that the jaghire had been granted for the maintenance of the numerous members of a respectable family, the tribute was remitted by the British Government.

Mansúr-ud-daulah had two sons, Saiyid Husain Alí Khán and Saiyid Fatte Alí Khán. The former he placed on the musnud during his lifetime in Hejira 1237 (A.D. 1821) and died on the 17th Shavál, Hejairi 1240 (A.D. 1824), after a reign of thirty-two years.

In his lifetime, to prevent future disputes among his relatives, he made a settlement, by which he assigned certain villages (now called sub-jaghires) to each of his cousins and other members of the family, subject to a condition that in case of any one dying without heirs his villages should revert to the ruling head of the family.

The family, however, was burdened with debts originally incurred chiefly by Asaad Alí Khán, while Subadár of Cuddapah. In consequence of disorders resulting from the Nabob's inability to satisfy his creditors, the Madras Government assumed the management in 1825, but after clearing the debts, restored the jaghire in 1848. But before the issue of the sunnud, Husain Alí Khán died. He had, however, adopted his nephew, Gulam Muhammad Alí, and married to him his daughter, Imdád

Bégum. Gulam Alí was, therefore, recognized by Government as the Nabob and a sunnud issued to him in 1849, renewing the grant and conferring civil and criminal jurisdiction unlimited, except in regard to capital punishment which requires the previous sanction of the local Government. In 1862 the jaghiredar received a sunnud guaranteeing that the Government of India would permit any succession, legitimate, according to Moslim law. In 1867 he was made Companion of the Star of India. He died in 1868 without male issue, when succession to the jaghire was contested by his widow, Imdád Bégum (the daughter of the former Nabob) and his nephew, Fatte Alí Khán, whom the deceased Nabob intended to nominate. The nephew's title was at last recognized by the Government. In 1876 during the visit of the Prince of Wales to India the title of Nabob was formally conferred on the jaghiredar, and he has since been made C.S.I.

The administration is conducted by the Nabob with aid from a manager on Rs. 100 and a magistrate on Rs. 50.

The Nabob maintains the following judicial and revenue courts:—(1) Sudder Court, exercising both judicial and revenue functions presided over by the Nabob in person. (2) Adalut or Munsif's Court, with jurisdiction in cases valued up to Rs. 3,000 and presided over by a Munsif on Rs. 50 per month. (3) Magistrate's Court, with power to award imprisonment extending to one year and fine up to Rs. 500 presided over by a Magistrate on Rs. 45 per mensem. (4) Mulki Cutcherry, under a Tahsildar on Rs. 20; this, however, has lately been abolished and amalgamated with the Sudder Court.

Police.—There is considerable police paid by the Nabob, as shown in the following statement, besides village taliaries (watchmen) who possess inams:—

—	Total cost.	Duffadars.	Total pay of duffadars.	Private constables.	Total pay of private constables.	Total of all ranks.	Proportion of police to square mile.	Offences registered during 1883-84.	Disposed of during the year 1883-84.				Pending at the end of the year 1883-84.
									Convicted.	Dismissed.	Compromised.	Committed to the Sudder Court.	
	RS.		RS.		RS.								
Regular police ..	2,676	4	468	46	2,208	50	·19	148	123	10	14	1	4
Village do. ..	3,600	..	..	75	3,600	75	·29						

The rates of land assessment are not settled and vary with the wishes of the Nabob. The rates sometimes rise up to Rs. 12 on dry and Rs. 30 on wet lands. The total land revenue, including that of sub-jaghires, for the last two years is given below:—

	1882-83.	1883-84.
	RS.	RS.
Ryotwar	1,52,790	1,55,466
Inam jodi	10,033	11,328
Miscellaneous	3,196	4,305
Total ..	1,66,019	1,71,099

The other sources of revenue are —

Abkári	6,893	8,937
Motarpha	2,975	2,913
Salt	3,000	3,000
Stamps	1,655	1,343
Tolls	2,104	1,670
Registration fees	80	36
Process fees in Civil Courts ..	146	141
Road cess	9,138	9,375
School fund	395	407
Nuzzars (presents)	367	371
Revenue fines	33	50
Magistrate's cattle trespass fines, escheats, &c.	943	1,005
Sale-proceeds of the monopoly of the vend of opium	837	1,217
Total ..	28,566	30,465

The salt revenue is the compensation paid by the British Government for the discontinuance of the manufacture of earth-salt in his territory.

Charges.—The charges amount, on the whole, to 10 to 12 per cent. of the revenues collected. In 1883-84 they amounted to Rs. 23,816 as detailed below :—

Designation.	Amount per year.
	RS.
I.—Cost of establishment maintained by the Nabob.	10,707
1. Sudder Court	3,054
2. Munsif's Court	1,546
3. Revenue Court	1,532
4. Magistrate's Court	1,154
5. Police (including the special establishment maintained for guarding high roads and hill passes)	2,471
6. Postal	396
7. Educational	204
8. Medical, including cost of medicines	350
II.—Public Works	5,028
1. Repairs of irrigation works	1,200
2. Construction and repairs of roads	3,828

	RS.
III.—Cost borne by sub-jaghiredars	8,081
1. Administrative establishment	4,010
2. Contribution towards state expenditure ..	2,704
3. Medical	1,367
Grand total ..	23,816

In 1877 the Nabob was allowed by Government a loan of 3 lakhs of rupees to extricate him from his difficulties. This he is now repaying by annual instalments of 30,000 rupees, including interest at 6 per cent. per annum.

The total area of the territory is not accurately known. The approximate extent is 106,200 acres, of which 73,800 are arable. The area under occupation in 1883-84 was 69,600, of which 30,560 were inam and 39,040 Government, as detailed below :—

	Govt.	Inam.
Dry	38,320	29,440
Wet	240	560
Garden	480	560

Jail.—There is one jail in the Banganapalle State. It consists of three wards, one for male convicts, one for female convicts, and the third for under-trial prisoners. Each adult in health receives daily one seer of cholum and three pies in cash, and each sick prisoner gets one seer of rice and a batta from 6 pies to 2 annas. In 1883 there were 38 prisoners.

The Rampur Pass road, built at the expense of the Kurnool Local Fund Board for thirty miles from east to west, runs through the territory. The Nabob has given the land required and is in future to undertake the repairs at his own cost. A feeder road from Banganapalle to the new railway station at Konidédu is about to be built. Besides, two short roads are much needed to connect the town with Koilkuntla and Owk. The Owk road would be a feeder to the Tadpatri Railway Station.

Education.—The Nabob maintains two elementary schools in the town of Banganapalle, one for teaching Telugu and the other for teaching Hindustani at a cost of Rs. 204 a year; 79 pupils now read there. For this he levies a cess, which in 1883-84 amounted to Rs. 395.

There are no large fairs or festivals, and nothing of the kind deserves mention for any reason, except, perhaps, a small festival in honor of Maula Alí, which the Nabob has lately established at a tomb newly built in the hills near the kusba; and that of the Hindu festival at Yáganti temple at the foot of the Erramala Hills, where a permanent spring rushes from the hills irrigating a fine garden of mango, cocoanut, and other fruit trees.

The following is a list of sub-jaghiredars :—

Names.	Villages.	Income.
		RS.
1. Saiyid Hasan Alí Khán Bahadur, Bakar Alí Khán Bahadur, Hyderabad	2	14,200
2. Shamsher Jung Bahadur	3	23,000
3. Asker Jung Bahadur, Hyderabad ..	4	9,618
4. Tahvúr Jung Bahadur, Hyderabad.	3	14,300
5. Rakia Bégum, Hyderabad ..	4	16,951
6 Mubarak Bégum, Hyderabad ..	1	3,600
7. Sikina Bégum, Banganapalle ..	1	2,000
8. Shahar Bano Bégum, Bandar or Masulipatam	3	8,000
9. Fatte Husain Bégum, Banganapalle	2	8,000
10. Sultani Bégum, Banganapalle ..	1	5,320
11. Jafir Alí Khán, &c.	2	4,600
12. Akbar Alí Khán	1	4,000
13. Haidri Bégum	1	1,000
Total ..	28	1,14,589

APPENDICES.

APPENDIX A.

No. I.—*Statement showing the Revenue from all Sources for a series of years.*

Fasli.	Land Revenue.	Land Custom.	Abkári.	Forms and Licenses.	Moturpha.	Stamps.	Income Tax.	Earth Salt.	License Tax.	Total.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1262	7,31,853	4,858	71,010	228	54,887	2,208	..	..	..	8,65,044
1263	6,41,831	4,046	71,010	340	51,050	2,554	..	..	..	7,70,831
1264	7,25,098	338	71,140	..	46,768	3,238	..	..	..	8,46,582
1265	7,20,303	..	74,913	..	45,333	3,899	..	..	..	8,44,448
1266	7,51,754	..	73,510	..	45,861	6,330	..	..	..	8,77,455
1267	7,34,730	..	73,510	..	46,676	6,492	..	..	..	8,61,408
1268	13,87,911	..	1,19,610	..	97,390	15,193	..	..	..	16,20,104
1269	14,45,482	..	1,19,610	..	97,876	16,525	..	..	..	16,79,493
1270	14,06,254	..	1,19,374	..	96,067	24,390	61,561	..	..	17,07,646
1271	14,97,883	..	1,64,452	..	3,973	55,893	94,597	..	..	18,16,798
1272	15,10,224	..	1,64,538	..	..	44,597	61,377	..	..	17,80,736
1273	15,31,243	..	1,64,334	..	..	76,949	44,240	..	..	18,16,766
1274	15,04,195	..	1,64,321	..	..	89,115	42,366	..	..	18,39,722
1275	14,34,246	..	1,64,255	..	..	1,06,825	1,631	1,834	..	17,08,791
1276	15,00,280	..	* 4,02,682	..	..	99,391	10	2,007	37,996	20,42,366
1277	14,75,211	..	2,66,111	..	..	1,24,089	..	1,852	10,675	18,77,938
1278	14,69,047	..	2,67,133	..	..	1,33,368	10,283	1,840	14,488	18,96,159
1279	14,64,421	..	3,77,944	..	..	1,20,715	28,668	1,842	10	19,93,600
1280	14,92,692	..	3,58,722	..	..	1,14,170	48,489	2,131	..	20,16,204
1281	14,39,785	..	3,43,459	..	..	1,08,196	17,014	2,161	..	19,10,615
1282	14,56,898	..	3,27,015	..	..	99,968	9,331	2,343	..	18,95,555
1283	14,91,608	..	3,26,613	..	..	98,719	88	4,085	..	19,21,113
1284	15,11,626	..	3,26,700	..	..	1,03,309	18	8,346	..	19,49,999
1285	14,89,770	..	2,27,650	..	..	1,03,928	..	5,227	..	18,26,575
1286	9,04,868	..	2,27,706	..	..	76,258	2	3,919	..	12,12,753
1287	11,74,917	..	2,27,716	..	..	84,548	..	3,638	..	14,90,819
1288	14,05,823	..	1,59,484	..	..	1,06,519	6	1,073	60,523	17,33,428
1289	12,82,036	..	1,51,562	..	..	94,013	..	..	27,263	15,54,874
1290	12,41,666	..	1,46,401	..	..	89,712	..	..	22,414	15,00,193
1291	12,09,252	..	1,67,010	..	..	86,576	..	..	25,923	14,88,761
1292	12,83,838	..	1,67,010	..	..	84,627	..	..	25,401	15,73,274

* Includes Abkári arrears Rs. 3,200.

A—(*Continued*).

No. II.—*Talukwar Statement of Land Revenue and Miscellaneous for a series of years.*

Taluk.	1276.	1277.	1278.	1279.	1280.	1281.	1282.	1283.	1284.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
Pattikonda	2,13,125	2,07,878	2,15,567	2,11,993	2,17,330	1,97,452	2,20,967	2,27,400	2,35,429
Rámallakót	1,91,781	1,82,797	1,86,108	1,77,863	1,78,356	1,73,140	1,75,527	1,77,224	1,81,711
Nandikótkur	2,20,318	2,23,156	2,18,046	2,12,742	2,18,368	2,14,022	2,15,982	2,17,816	2,21,107
Nandyál	2,12,541	2,10,755	2,04,519	2,03,743	2,06,664	2,03,303	2,02,673	2,03,873	2,05,527
Koilkuntla	2,32,620	2,28,721	2,38,272	2,32,410	2,38,150	2,29,137	2,29,041	2,36,474	2,33,544
Sirvel	1,82,187	1,67,107	1,68,638	1,67,288	1,70,826	1,65,403	1,66,407	1,67,230	1,66,462
Cumbum	1,66,612	1,64,723	1,53,459	1,68,411	1,68,284	1,63,265	1,60,027	1,62,178	1,66,686
Márkápur	81,096	88,079	84,438	89,971	94,714	94,063	86,274	99,413	1,01,160

Taluk.	1285.	1286.	1287.	1288.	1289.	1290.	1291.	1292.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
Pattikonda	2,29,077	1,61,355	1,92,504	2,25,868	1,81,571	1,62,065	1,63,074	1,64,304
Rámallakót	1,84,789	1,00,675	84,711	1,64,982	1,39,219	1,32,582	1,37,627	1,49,715
Nandikótkur	2,15,041	1,46,408	1,39,933	1,91,159	1,81,501	1,73,936	1,79,316	1,88,629
Nandyál	2,04,971	1,25,994	1,84,081	1,98,083	1,83,868	1,84,081	1,82,954	1,87,603
Koilkuntla	2,34,629	1,41,310	2,39,456	2,44,663	2,31,959	2,25,346	2,24,744	2,26,765
Sirvel	1,65,085	1,23,793	1,52,518	1,60,511	1,52,181	1,48,415	1,45,979	1,48,540
Cumbum	1,61,448	79,292	1,02,306	1,38,832	1,39,749	1,37,275	1,31,214	1,36,116
Márkápur	94,730	26,041	79,408	81,695	71,988	77,966	69,014	82,301

A—(*Continued*).

No. III.—*Talukwar Statement of Abkári and Miscellaneous Revenue for a series of years.*

Taluk.	1278.	1279.	1280.	1281.	1282.	1283.	1284.	1285.	1286.	1287.	1288.	1289.	1290.	1291.	1292.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
Pattikonda	46,320	76,145	76,116	82,443	72,122	72,108	72,100	47,758	47,753	47,751	9,865	7,204	7,100	33,535	33,535
Rámallakót	59,531	93,601	87,645	97,088	90,327	90,100	90,100	59,100	59,400	59,400	25,895	20,648	20,600	50,650	50,650
Nandikótkur	43,422	61,330	61,300	55,486	54,001	54,000	54,000	46,150	46,156	46,150	14,804	10,000	10,000	30,275	30,275
Nandyál	48,028	60,967	58,592	65,115	46,101	46,100	46,100	32,650	32,650	32,650	8,069	8,025	8,113	21,275	21,275
Koilkuntla	19,509	29,002	20,687	20,443	20,500	20,500	20,503	12,651	12,650	12,650	884	755	755	11,235	11,235
Sirvel	22,501	23,503	23,500	24,500	17,653	17,650	17,650	10,705	10,747	10,700	602	550	550	8,270	8,270
Cumbum	23,161	28,117	25,579	24,325	21,184	21,101	21,116	14,250	14,225	14,231	12,975	13,125	13,125	8,770	8,770
Márkápur	4,604	5,187	5,180	5,614	5,000	5,002	5,000	4,005	4,005	4,006	4,992	3,461	3,152	3,000	3,000
Kurnool	57	92	123	136	128	52	131	81	120	178	81,398	87,794	83,006	..	..

No. IV.—*Talukwar Statement of Stamp and Miscellaneous Revenue for a series of years.*

Taluk.	1276.	1277.	1278.	1279.	1280.	1281.	1282.	1283.	1284.	1285.	1286.	1287.	1288.	1289.	1290.	1291.	1292.
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
Pattikonda	2,999	3,430	2,979	3,251	2,444	2,310	3,514	2,452	2,512	3,469	2,116	2,124	1,759	1,873	2,692	2,457	2,862
Rámallakót	2,158	1,700	1,543	2,170	2,161	1,804	1,821	2,137	1,657	1,876	691	790	488	295	721	3,172	7,415
Nandikótkur	7,128	5,354	5,460	5,773	4,192	4,415	4,023	3,942	3,790	4,039	2,459	2,806	2,956	3,077	3,132	3,029	3,056
Nandyál	24,978	35,582	35,603	31,622	29,762	30,429	30,531	30,287	30,778	33,903	18,266	24,417	34,920	27,625	26,659	25,570	24,475
Koilkuntla	9,512	9,879	10,675	13,267	11,910	11,484	11,103	8,627	7,813	7,981	5,367	7,423	8,400	7,521	6,816	6,884	7,022
Sirvel	4,706	4,390	5,065	4,717	5,809	5,240	4,048	3,693	3,365	3,526	2,071	2,954	3,628	3,901	3,832	3,428	3,209
Cumbum	11,721	13,547	11,855	10,290	14,260	11,647	12,200	13,890	13,770	11,404	12,265	10,739	14,407	17,563	17,026	15,664	14,820
Márkápur	2,518	2,069	2,634	3,062	2,952	2,877	3,115	3,332	3,365	3,943	3,265	3,398	3,405	5,446	3,095	2,980	3,123
Huzur	33,670	48,138	57,554	46,563	40,680	37,990	29,613	30,359	36,259	33,787	29,758	29,897	36,556	26,712	25,739	22,128	18,379

A—(*Continued*).

No. V.—*Statement showing the Number of Ryots, Pattas, &c., in each Taluk in the District of Kurnool for fasli* 1291.

Taluks.	Ryōts.			Pattas.			Ploughs.	Cattle.			
	Registered.	Sub-tenants.	Total.	Single.	Joint.	Total.		Tilling Cattle.	Cows.	Buffaloes	Sheep.
1	2	3	4	5	6	7	8	9	10	11	12
Pattikonda	10,674	1,544	12,218	9,831	2,353	12,184	12,920	25,734	11,713	9,230	34,400
Rámallakót	11,312	459	11,771	6,184	1,830	8,014	6,367	13,012	7,919	9,577	40,754
Nandikótkur	7,836	1,063	8,899	5,590	2,492	8,082	5,300	12,746	3,864	4,235	33,490
Nandyál	13,805	3,864	17,669	6,526	3,213	9,739	7,486	13,418	5,218	11,204	12,816
Koilkuntla	10,716	4,768	15,484	6,809	3,439	10,248	5,749	11,863	3,215	8,598	18,658
Sirvel	10,104	2,144	12,248	5,500	2,227	7,727	5,139	10,744	6,143	10,845	19,622
Cumbum	13,508	5,403	18,911	9,094	4,413	13,507	6,373	12,756	9,814	10,694	19,904
Márkápur	11,767	2,836	14,603	6,402	3,113	9,515	4,440	11,667	12,485	9,482	28,740
Total ..	89,722	22,081	111,803	55,936	23,080	79,016	53,774	111,940	60,371	73,865	208,384

No. VI.—*Statement showing the Number of Live and Dead Stock in the District of Kurnool for* 1882-83.

Taluks	Live Stock.												Dead Stock.	
	Buffaloes.	Bullocks.	Cows.	Camels.	Donkeys.	Elephants.	Goats.	Horses.	Mules.	Ponies	Pigs.	Sheep.	Carts.	Ploughs.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Pattikonda ..	10,146	19,114	14,886	..	335	..	24,995	4	..	214	856	23,761	2,910	12,892
Rámallakót ..	10,015	15,910	8,237	2	1,153	..	35,494	20	3	406	1,496	45,124	2,219	7,178
Nandikótkur ..	5,648	9,451	3,601	..	6,218	..	8,350	1	1	390	250	32,650	3,200	5,215
Nandyál	12,195	13,125	5,105	..	798	..	13,200	5	..	220	230	12,700	3,050	7,480
Koilkuntla ..	8,436	11,676	3,115	..	1,460	..	15,209	..	..	198	1,506	18,135	2,906	5,749
Sirvel	13,095	9,112	6,043	..	1,009	..	8,031	..	..	136	375	19,008	2,425	5,139
Cumbum	10,112	12,314	9,763	..	1,741	..	8,712	..	..	82	2,000	11,318	935	6,258
Márkápur	8,160	10,972	12,006	..	790	..	7,870	..	..	108	2,010	27,630	2,487	4,443
Total ..	77,807	101,674	62,756	2	13,504	..	121,861	30	4	1,754	8,723	190,326	20,132	54,354

A—(*Continued*).

No. VII.—*Varieties of Tenure held direct from Government in the District of Kurnool for the year* 1882-83.

Nature of Tenure.	Number of Estates.	Number of Villages.	Number of Holders or Shareholders.	Gross Area in Acres.	Average Area of each Estate.	Average Assessment of each Estate.
1	2	3	4	5	6	7
		INAM			A. C.	RS. A. P.
Proprietary cultivators paying more than Rs. 100.	1,154	370	2,031	133,302	115 55	192 1 5
Proprietary cultivators paying less than Rs. 100.	77,862	700	109,772	830,173	10 66	11 8 9
Holders of revenue free tenures. In perpetuity.	54,265	* 789	102,726	910,824	16 96	6 6 2
Holders of revenue free tenures. For life ..	212	158	381	3,772	17 79	6 6 2
Landholders who have redeemed the revenue.	1	1	1	6	6 0	..
Total ..	133,494	..	214,911	1,878,077	14 7	11 0 0

* Includes 89 whole inam villages.

No. VIII.—*Statement of Rent Roll for fasli* 1291 (1881-82).

Pattas.	Single Pattas.		Joint Pattas.		Total Pattas.		Average per Holding.
	Number.	Assessment.	Number.	Assessment.	Number.	Assessment.	
		RS.		RS.		RS.	RS.
Below Rs. 10	34,564	1,80,953	14,086	59,245	48,650	2,40,198	5
Above Rs. 10 and below Rs. 30.	14,758	2,15,445	5,958	1,06,810	20,716	3,22,255	15
Do. 30 do. 50.	3,383	1,19,509	1,552	55,953	4,935	1,75,462	36
Do. 50 do. 100.	1,919	1,21,624	1,076	67,190	2,995	1,88,814	63
Do. 100 do. 250.	1,237	79,002	362	49,841	1,599	1,28,843	80
Do. 250 do. 500.	70	20,300	42	13,243	112	33,543	299
Do. 500 do. 1,000.	5	3,219	4	2,748	9	5,967	663
Upwards of Rs. 1,000	..	..	..	..	..	..	..
Total ..	55,936	7,40,052	23,080	3,55,030	79,016	10,95,082	14

A—(*Continued*).

No. IX.—*Statement showing the Rainfall in each of the Taluks for thirteen years.*

Years.	Pattikonda.		Rámallakót.		Nandikótkur.		Nandyál.		Koilkuntla.		Sirvel.		Cumbum.		Márkápur.		Kurnool Town		Average.	
	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.	Days.	Inches.
1870	30	22·78	51	23·13	64	31·55	60	34·47	54	29·66	48	37·01	49	6·23	37	40·82	71	34·12	51	28·82
1871	30	16·82	41	27·35	50	25·16	40	27·46	43	18·48	36	28·87	39	21·00	29	22·25	47	22·94	39	23·37
1872	34	25·17	58	28·26	52	28·05	75	34·13	55	21·10	48	36·87	61	28·89	43	24·13	78	29·18	56	28·42
1873	20	18·78	46	23·12	40	19·75	39	29·50	34	17·01	37	30·21	39	27·07	36	23·69	44	19·34	37	23·40
1874	58	33·69	72	63·17	75	46·43	71	67·65	71	43·35	64	71·18	46	34·37	42	29·52	82	50·51	65	48·87
1875	25	22·36	35	33·22	36	30·16	33	33·50	33	27·30	26	24·10	23	18·08	30	28·53	34	25·18	31	26·94
1876	13	6·46	17	6·15	16	7·50	30	10·98	18	6·03	22	15·67	15	7·20	12	4·03	20	8·59	18	8·07
1877	44	26·66	49	27·12	48	19·10	43	28·39	42	22·69	36	18·42	26	21·18	29	16·58	53	22·40	41	22·50
1878	73	42·55	65	43·94	82	58·57	71	57·78	64	36·10	56	35·24	64	30·07	61	31·39	86	48·17	69	42·98
1879	36	22·89	30	17·19	54	27·28	51	36·93	39	19·82	44	27·00	35	21·59	43	24·03	59	19·77	43	24·24
1880	45	21·28	42	18·06	43	22·82	57	32·37	41	20·12	52	27·38	52	29·87	44	27·85	69	20·27	49	24·47
1881	38	17·34	41	17·50	47	18·24	59	26·66	36	22·34	60	33·39	46	20·81	30	17·16	58	19·97	46	21·76
1882	13	17·62	19	19·78	21	24·45	27	37·59	17	20·58	25	23·13	31	31·04	28	34·23	28	19·05	23	25·27
Total average ..	35	22·65	44	26·77	48	27·62	50	35·18	42	23·39	43	31·42	40	22·88	36	24·94	56	26·11	44	26·85

A—(*Continued*).

No. X.—*Statement of Wild Animals killed and the Rewards paid by the Government for a series of years.*

Years.	Loss of Life.		Loss of Cattle.		Loss of Crops in Rupees.	Number of Animals killed.							Rewards.	
	By Quadrupeds.	By Snakes.	By Quadrupeds.	By Snakes.		Elephants.	Tigers.	Cheetas.	Bears.	Wolves.	Hyenas.	Snakes.	Quadrupeds.	Snakes.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
													RS.	RS. A. P.
1870-71 ..	..	..	..	..	..	..	13	40	1	3	20	1	2,340	0 1 0
1871-72 ..	..	..	..	..	..	..	14	40	1	5	22	..	3,506	..
1872-73 ..	..	..	..	..	..	..	12	25	1	4	11	..	3,454	..
1873-74 ..	4	11	289	..	..	..	13	37	..	2	16	..	3,238	..
1874-75 ..	1	18	743	..	..	..	10	30	..	11	10	..	1,110	..
1875-76 ..	9	19	673	..	..	..	6	36	..	22	21	..	1,217	..
1876-77 ..	..	11	75	4	..	..	3	28	..	11	12	..	775	..
1877-78 ..	6	14	69	..	..	..	5	21	3	1	16	..	774	..
1878-79 ..	4	9	35	..	..	..	10	15	..	..	5	..	532	..
1879-80 ..	..	2	127	..	..	..	2	13	..	..	4	..	305	..
1880-81 ..	10	56	64	2	..	..	5	15	..	1	2	..	329	..
1881-82 ..	2	11	302	1	..	..	9	27	1	1	5	..	771	..
1882-83 ..	5	23	384	176	..	..	5	30	2	11	23	..	1,157	..
Total ..	41	174	2,761	183	..	..	107	357	9	72	167	1	19,508	0 1 0

No. XI.—*Statement of Demand of Zemindaries, Inam Villages, &c., in the District of Kurnool, for fasli* 1292 (1882-83).

Names of Inam Villages.	Current Demand. Quit-rent proper.	Names of Inam Villages.	Current Demand. Quit-rent proper.
	RS. A. P.		RS. A. P.
Pattikonda—		*Rámallakót—*	
1. Rangapuram ..	77 0 0	8. Mali Somapuram ..	40 0 0
2. Royempet	26 0 0	9. Boyanapalli ..	166 13 4
3. Nallapali	87 0 0	10. Valasala	67 0 0
4. Gundala	..	11. Perémula	211 0 0
5. Timmapuram ..	20 0 0	12. Remadur	259 0 0
6. Linginénidoddi ..	32 0 0	13. Bollavaram	235 0 0
7. Lingamdinne ..	72 0 0	14. Yerragudi	183 0 0
		15. Roja	..
Total ..	314 0 0	Total ..	1,161 13 4

A—(*Continued*).

No. XI.—*Statement of Demand of Zemindaries, Inam Villages, &c., in the District of Kurnool, for fasli* 1292 (1882-83)—(Continued).

Names of Inam Villages.	Current Demand. Quit-rent proper.		
	RS.	A.	P.
Nandikótkur—			
16. Sungaméswaram ..	611	0	0
17. Karivena	526	0	0
18. Kambhalapalli ..	187	0	0
19. Kristnapuram ..	190	0	0
20. Battuvanipalli ..	153	0	0
21. Nootanapalli ..	..		
Total ..	1,667	0	0
Koilkuntla—			
22. Dattapuram ..	211	0	0
23. Chennampalli ..	200	0	0
Total ..	411	0	0
Cumbum—			
24. Rallapalli	49	1	0
25. Nagireddipalli ..	102	1	11
26. Pottibasayyapalli ..	58	0	0
27. Lingapuram Kandi.	15	0	0
28. Taticherla	583	0	0
29. Motchagundam ..	534	0	0
30. Patchalla Venkatapuram.	130	13	2
31. Pedda Obanáyanipalli	92	0	0
32. Pothavaram ..	20	0	0
33. Datarikristnapuram.	14	0	0
34. Bodinanipalli ..	281	0	0
35. Tripuravaram ..	20	0	0
36. Sooravaripalli ..	83	0	0
37. Narasananipalli ..	39	0	0
38. Ananthapalli ..	144	12	11
39. Ayyavaripalli ..	157	0	0
40. Jangambhotla Kristnapuram.	150	0	0
41. Gudur Morrayyapalli.	31	0	0
42. Vandutla	156	0	0
43. Nakanambad ..	182	0	0
44. Bedusupalli ..	36	0	0
45. Kristnampalli ..	117	0	0
46. Ramnarapalli ..	56	0	0
47. Venampalli ..	88	0	0
48. Timmapuram ..	109	3	1
49. Madhavapuram ..	35	0	0
50. Chinnaobanáyanipalli	155	0	0
51. Daduna Garuvayyapalli.	25	0	0
52. Lingareddipalli ..	121	0	0
53. Mattapalli ..	101	0	0
54. Thammadapalli ..	47	0	0
55. Madampalli ..	59	0	0
56. Jangamguntla ..	296	11	1
57. Bhupanaguntla ..	92	0	0
58. Bramhanapalli ..	89	0	0
59. Yerraguntla ..	8	8	0
60. Venuturlapad ..	8	0	0
Total ..	4,285	3	2
Márkápur—			
61. Ramachendrapuram.	83	0	0
62. Annasamudram ..	579	0	0
63. Narasingapuram ..	41	0	0
64. Yellapuram ..	21	0	0
65. Narasimhapuram ..	19	0	0
66. Kristnapuram ..	8	0	0
67. Gangapolem ..	283	0	0
68. Muctompuram ..	27	0	0
69. Royavaram ..	38	0	0
70. Mandlavanipalli ..	33	0	0
71. Choutapatcherla ..	65	0	0
72. Ayaganipalli ..	50	0	0
73. Lalapuram ..	51	0	0
74. Choutapalli ..	111	0	0
75. Sivarampuram ..	47	0	0
76. Boyalapalli ..	51	0	0
77. Kataruvanipalli ..	32	0	0
78. Gollapalli	298	0	0
79. Manapalli	133	0	0
80. Akkacheruvu ..	18	0	0
81. Badekhanipeta ..	55	0	0
82. Tummanapalem ..	80	0	0
83. Pagarlapad ..	81	0	0
84. Malyavantunipad ..	154	0	0
85. Obalakkapalli ..	285	0	0
86. Kottapalli ..	140	0	0
87. Ambapuram ..	37	0	0
88. Narasapuram ..	28	0	0
89. Lingananipalli ..	9	0	0
Total ..	2,857	0	0
Nandyál—			
Gutupalli	..		
Grand Total ..	10,696	0	6

A—(*Continued*).

No. XII.—*Statement showing the Date of Receipt and Delivery of the District Charges from the commencement.*

Name.	Date of Charge.						Name.	Date of Charge.					
	Received.			Delivered.				Received.			Delivered.		
Mr. K. Blane	31	8	39	1	11	41	Mr. E. Turner (Assistant).	3	3	73	27	3	73
,, H. Stokes	1	11	41	12	4	42	,, J. Hope	27	3	73	16	4	75
,, W. H. Bayley ..	12	4	42	24	3	43	,, W. H. Glenny ..	16	4	75	23	6	75
Captain T. J. Newbolt ..	24	3	43	20	7	43	,, J. Hope	23	6	75	15	12	75
Mr. S. Scott	20	7	43	26	7	47	,, W. S. Foster ..	15	12	75	28	12	76
,, H. D. Phillips ..	6	8	47	28	8	50	,, R. Davidson	28	12	76	8	3	78
,, T. D. Lushington ..	28	8	50	5	9	51	,, C. J. Knox (Special Assistant).	8	3	78	6	4	78
,, T. Conway	5	9	51	5	10	54	,, C. S. Crole	6	4	78	6	1	79
,, L. D. Daniel	5	10	54	7	3	56	,, A. L. Lister	6	1	79	2	6	79
,, J. G. Russell ..	7	3	56	15	6	58	,, C. J. Crosthwaite ..	2	6	79	Nov. 1880		
,, H. L. Grove	15	6	58	21	6	58	,, W. H. Glenny ..	Nov. 1880			7	4	82
The Hon. D. Arbuthnot ..	21	6	58	7	2	60	,, H. A. Sim (Head Assistant).	7	4	82	1	5	82
Mr. G. Thornhill ..	7	2	60	15	5	60	,, A. J. B. Atkinson ..	1	5	82	3	7	82
,, J. I. Minchin ..	15	5	60	30	8	62	,, H. A. Sim	3	7	82	10	8	82
,, G. Banbury	1	9	62	1	12	62	,, F. E. Gibson.. ..	10	8	82	19	8	82
,, J. I. Minchin ..	1	12	62	11	1	66	,, H. A. Sim	19	8	82	29	8	82
,, E. C. G. Thomas ..	11	1	66	12	3	66	,, A. J. B. Atkinson ..	29	8	82	9	10	82
,, J. I. Minchin ..	12	3	66	2	4	66	,, H. A. Sim	9	10	82	19	10	82
,, H. E. Sullivan ..	2	4	66	21	9	66	,, W. H. Glenny ..	19	10	82	..		
,, C. N. Pochin ..	21	9	66	26	12	66							
,, T. A. N. Chase ..	31	12	66	3	3	73							

A.—(*Continued*).

No. XIII.—*List of Pensioners paid at Kurnool District Treasury.*

Number of Certificate or Permanent Pay Order.	Date and No. of Government Order sanctioning the Pension.	Pensioner's Name.	Amount of Pension.		
	Pattikonda Taluk.		RS.	A.	P.
503	16th May 1876, No. 624	Maddikera Kristnamaraz Naidu ..	24	9	9
506	28th May 1861, No. 1107	Pedda Rangaparaz	94	12	8
507	11th May 1855, No. 574	Pyápali Chinna Kondal Naidu ..	41	0	3
508	18th November 1848, No. 1270 ..	Pyápali Pedda Rangappa Naidu ..	32	13	0
512	16th May 1876, No. 624	Maddikera Bhojaraz Naidu	24	9	9
2189	B.P. No. 1235, dated 26th August 1880.	Dona Mallikarjuna Naidu	8	12	0
2200	28th July 1878, and 26th August 1878.	Mallikarjuna Naidu	8	12	0
498	29th June 1847, No. 749	Dudékonda Venkatappa Naidu ..	43	12	0
	Koilkuntla Taluk.				
500	18th December 1858	Latchmamma	15	6	1
510	18th December 1858, No. 588 ..	Subbamma	15	6	1
	Cumbum Taluk.				
505	4th August 1865, No. 1809	Narasamma	78	7	0
511	21st September 1875, No. 1389 ..	Jelli Divákara Naidu	63	0	0
	Márkápur Taluk.				
497	15th September 1869, No. 2581 ..	Chinnayya, Venkataramanna, Subbayya and Venkanna.	5	13	4
499	5th June 1867, No. 1268	Kristnama Naidu	17	7	1
504	8th July 1865, No. 1561	Mallamma	17	4	11
509	6th August 1854, No. 5035	Súrayya	26	0	3
2310	6th March 1882, No. 661	Boda Virayya	24	4	10

APPENDIX B.

No. I.—*Statement of Ryots' Holdings, Cultivation, and Settlement for a series of faslies.*

Faslies.	Total Holdings.						Waste remitted.		Remainder.		Second Crop Assessment.
	Dry.		Wet.		Total.				Waste charged and actual Cultivation.		
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.	
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.	RS.
1269	1,039,687	12,07,742	21,225	1,96,547	1,060,912	14,04,289	5,078	9,884	1,055,834	13,94,405	34,114
1270	1,030,558	11,78,984	21,189	1,94,412	1,051,747	13,73,396	3,596	30,222	1,048,151	13,43,174	22,433
1271	1,065,568	11,98,813	21,295	1,95,416	1,086,863	13,94,229	2,102	14,590	1,084,761	13,79,639	37,489
1272	1,096,506	11,20,268	21,682	1,70,360	1,118,188	12,90,628	2,076	10,835	1,116,112	12,79,793	29,316
1273	1,122,289	11,37,489	22,018	1,70,915	1,144,307	13,08,404	1,185	9,403	1,143,122	12,99,000	24,971
1274	1,141,989	11,53,126	20,250	1,65,686	1,162,239	13,18,812	2,384	12,451	1,159,855	13,06,361	23,993
1275	1,135,711	11,01,691	29,705	2,13,322	1,165,416	13,15,013	11,703	25,102	1,153,713	12,89,911	19,339
1276	1,150,985	11,16,542	27,788	1,92,987	1,178,773	13,09,529	..	..	..	..	27,365
1277	1,156,634	11,13,345	27,423	1,85,410	1,184,057	12,98,755	..	..	..	..	23,463
1278	1,161,489	11,12,061	27,405	1,77,632	1,188,894	12,89,693	..	..	..	..	18,485
1279	1,153,803	11,05,840	27,365	1,76,060	1,181,168	12,81,900	..	..	..	..	25,904
1280	1,173,590	11,16,072	27,264	1,75,558	1,200,854	12,91,630	..	..	..	..	34,006
1281	1,160,180	10,97,820	26,864	1,72,568	1,187,044	12,70,388	..	..	..	..	24,255
1282	1,195,993	11,14,404	27,721	1,77,897	1,223,714	12,92,301	..	..	..	..	22,515
1283	1,204,405	11,25,543	26,823	1,74,206	1,231,228	12,99,749	..	..	..	..	26,788
1284	1,228,264	11,28,897	27,742	1,74,722	1,256,006	13,03,619	..	..	..	..	35,435
1285	1,226,701	11,25,975	27,735	1,71,461	1,254,436	12,97,436	..	..	..	..	29,663
1286	1,179,065	11,02,876	27,341	1,70,227	1,206,406	12,73,103	..	..	..	..	18,551
1287	1,129,407	10,70,588	27,780	1,76,292	1,157,187	12,46,880	..	..	..	..	22,319
1288	1,096,093	10,54,982	27,749	1,77,350	1,123,842	12,32,332	..	..	..	..	24,657
1289	945,144	953,900	26,585	1,70,235	971,729	11,24,135	..	..	..	..	11,075
1290	935,585	952,527	26,538	1,70,080	962,123	11,22,607	..	..	..	..	11,419
1291	937,356	952,910	26,119	1,67,702	963,475	11,20,612	..	..	..	..	9,948

B—(*Continued*).

No. I.—*Statement of Ryots' Holdings, Cultivation, and Settlement for a series of faslies*—(Continued).

Faslies.	Additional Assessment.	Water Tax.	Road Cess.	Mera.	Total.	Deduct Remissions.			Remaining Ryotwar Demand.	Additional Miscellaneous Items.	Total Settled Demand.
						Waste Remissions as per Enclosure.	Other Remissions as per No. 4.	Total.			
	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.	RS.
1269	27,948	..	..	..	14,56,467	..	..	1,78,454	12,78,013	1,29,759	14,07,772
1270	19,136	..	..	..	13,84,743	..	..	1,47,255	12,37,488	1,23,809	13,61,297
1271	24,010	..	..	..	14,41,139	..	..	1,56,199	12,84,940	75,488	13,60,428
1272	21,576	..	..	..	13,30,685	..	..	11,760	13,18,925	20,735	13,39,660
1273	23,964	..	..	..	13,47,935	..	..	8,763	13,39,172	19,230	13,58,402
1274	25,067	..	..	..	13,55,421	..	..	8,971	13,46,450	..	13,46,450
1275	21,290	..	221	..	13,30,761	18,759	28,660	47,419	12,83,342	1,38,221	14,21,563
1276	16,455	3,460	..	..	13,56,809	12,370	39,605	51,975	13,04,834	1,82,674	14,87,508
1277	13,744	6,490	..	..	13,42,452	16,983	49,810	66,793	12,75,659	1,86,791	14,62,450
1278	14,496	11,384	..	..	13,34,058	5,941	52,527	58,468	12,75,590	1,80,697	14,56,287
1279	16,517	10,520	..	..	13,34,841	4,612	60,827	65,439	12,69,402	1,82,237	14,51,639
1280	18,027	12,313	..	..	13,55,976	2,346	61,177	63,523	12,92,453	1,87,477	14,79,930
1281	16,190	12,570	..	..	13,23,403	13,406	60,890	74,296	12,49,107	1,77,916	14,27,023
1282	13,259	13,136	..	..	13,41,211	14,375	60,110	74,485	12,66,726	1,77,409	14,44,135
1283	..	29,621	..	..	13,56,158	2,896	59,341	62,237	12,93,921	1,84,925	14,78,846
1284	..	28,780	..	..	13,67,834	2,930	59,828	62,758	13,05,076	1,93,788	14,98,864
1285	..	27,497	..	..	13,54,596	7,311	61,531	68,842	12,85,754	1,91,254	14,77,008
1286	..	5,091	..	..	12,96,745	3,57,919	2,01,395	5,59,314	7,37,431	1,54,675	8,92,106
1287	..	9,209	..	..	12,78,408	80,834	2,10,244	2,91,078	9,87.330	1,74,825	11,62,155
1288	..	15,604	..	..	12,72,593	4,352	62,180	66,532	12,06,061	1,87,000	13,93,061
1289	..	13,917	..	..	11,49,127	11,205	61,541	72,746	10,76,381	1,94,953	12,71,334
1290	..	8,605	..	..	11,42,631	21,370	61,441	82,811	10,59,820	1,71,144	12,30,960
1291	..	9,803	..	..	11,40,363	63,711	..	63,711	10,54,542	1,68,684	12,23,226

B—(*Continued*).

No. II.—*Prices of Grains for a series of faslies.* (*Madras Garce of* 3,200 *Seers of Rupees* 120 *a Viss.*)

Faslies.	Paddy, 1st Sort.		Paddy, 2nd Sort.		Rice, 1st Sort.		Rice, 2nd Sort.		Jonna.		Sajja.		Ragi.		Horse Gram.		Arika.	
	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.	Rupees per Garce.	Seers for a Rupee.
1272	186	17	167	19	..	..	..	..	200	16	206	16	181	18	214	15	116	28
1273	236	14	216	15	..	..	..	..	328	10	313	10	275	12	310	10	..	..
1274	267	12	241	13	573	6	513	6	297	11	320	10	281	11	335	10	194	16
1275	255	13	233	14	564	6	511	6	312	10	320	10	298	11	256	12½	185	18
1276	298	11	266	12	664	5	593	5	345	9	329	10	314	10	427	7	199	16
1277	218	15	197	16	494	6	435	7	200	16	197	16	180	18	218	15	167	19
1278	207	15	177	18	471	7	416	8	173	18	176	18	168	19	211	15	125	26
1279	203	16	180	18	470	7	414	8	170	19	180	18	164	20	240	13	119	27
1280	190	17	168	19	424	8	383	8	177	18	191	17	162	29	211	15	116	28
1281	176	18	157	20	399	8	355	9	179	18	192	17	153	21	193	17	116	28
1282	192	17	178	18	393	8	348	9	169	19	164	20	149	21	193	17	117	27
1283	166	19	147	22	385	8	343	9	169	19	155	21	149	21	195	16	113	28
1284	152	21	138	23	351	9	315	10	158	20	163	20	169	19	179	18	106	30
1285	156	21	140	23	355	9	322	10	178	18	183	17	177	18	196	16	104	31
1286	322	10	294	11	694	5	624	5	489	7	450	7	447	7	491	7	285	11
1287	402	8	335	10	868	4	726	4	498	6	511	6	466	7	578	6	341	9
1288	255	13	199	16	563	6	499	6	347	9	255	13	299	11	386	8	213	15
1289	196	16	169	19	404	8	358	9	213	15	215	15	194	16	235	14	110	29
1290	184	17	163	20	414	8	376	8	137	23	145	22	134	24	173	18½	100	32
1291	170	19	159	20	414	8	375	8	137	23	143	22	126	25	161	20	108	30
1292	178	18	163	20	417	8	373	9	142	23	146	22	129	25	179	18	107	30

B—(*Continued*).

No. III.—*Area cultivated and uncultivated and Communications in the District of Kurnool during the year* 1882-83.

Taluks.	Government or Inam.	Area of each Taluk in Acres.	Area cultivated. Irrigated. 1st Crop.	Irrigated. 2nd Crop.	Unirrigated. 1st Crop.	Unirrigated. 2nd Crop.	Total. 1st Crop.	Total. 2nd Crop.	Area uncultivated. Cultivable but not cultivated.	Pasture and Forest Lands.	Barren or Waste Lands, uncultivable including Poramboke.	Total.	Total Area assessed.	Total Assessment in Rupees.	Communications, Mileage. Water distinguishing Navigable Rivers and Canals.	Made Imperial and Local Roads.	Rail Roads.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Pattikonda ...	Government.	553,388	2,051	152	179,430	...	181,481	152	164,023	...	207,884	371,907	345,504	2,43,436	The Kurnool-Cuddapah canal, 14¾ miles.	Roads maintained by the Local Fund Board, 603 miles.	7¼ miles in Pattikonda Taluk.
	Inam ...	199,166	1,035	21	103,632	...	104,667	21	94,499	...	...	94,499	199,166	1,37,431			
Ramallakot ...	Government.	381,974	1,333	188	154,854	...	156,187	188	93,048	...	132,739	225,787	249,235	1,87,732			
	Inam ...	153,066	740	49	109,304	...	110,044	49	43,022	...	...	43,022	153,066	1,21,681			
Nandikotkur ...	Government.	630,360	2,397	75	130,752	1	133,149	76	124,395	322,526	50,290	497,211	257,544	2,42,221			
	Inam ...	128,680	1,776	7	91,419	...	93,195	7	35,485	...	...	35,485	128,680	1,44,946			
Nandyal	Government.	390,807	2,850	1,296	115,719	31	118,569	1,327	58,337	...	213,901	272,238	176,906	1,93,915			
	Inam ...	106,473	2,150	701	86,546	...	88,696	701	17,777	...	...	17,777	106,473	1,32,623			
Koilkuntla ...	Government.	305,060	2,274	90	117,075	1	119,349	91	24,643	...	161,068	185,711	143,992	2,20,535			
	Inam ...	102,620	1,973	51	91,970	...	93,943	51	8,677	...	...	8,677	102,620	1,64,033			
Sirvel	Government.	223,860	1,728	85	89,224	1	90,952	86	48,329	...	84,579	132,908	139,281	1,69,101			
	Inam ...	90,197	1,664	30	63,944	...	65,608	30	24,589	...	...	24,589	90,197	1,11,939			
Cumbum ...	Government.	461,186	6,532	1,015	70,824	435	77,356	1,450	49,397	...	334,433	383,830	126,753	1,43,044			
	Inam ...	111,221	4,179	467	69,737	261	73,916	728	37,305	...	...	37,305	111,221	1,06,658			
Markapur ...	Government.	558,904	4,714	123	77,234	...	81,948	123	91,331	...	385,625	476,956	173,279	1,11,295			
	Inam ...	100,049	1,680	26	39,720	...	41,400	26	58,649	...	...	58,649	100,049	53,196			
Total ...	Government.	3,505,539	23,879	3,024	935,112	469	958,991	3,493	653,503	322,526	1,570,519	2,546,548	1,612,494	15,11,279			
	Inam ...	991,472	15,197	1,352	656,272	261	671,469	1,613	320,003	...	...	320,003	991,472	972,507			
Grand Total ...	...	*4,497,011	39,076	4,376	1,591,384	730	†1,630,460	5,106	973,506	322,526	1,570,519	2,866,551	2,603,966	24,83,786			

* Calculated as follows :—
By Survey, 3,520,403.
By Pymash, 139,006.
By Estimation, 837,602.

† Actually occupied, Government.

B—(*Continued*).

No. IV.—*Statement showing the Total in Acres under Cultivation of the Chief Products of each Taluk in the Kurnool District for* 1882-83.

Taluks.	Government or Inam.	Crops. Cereals. Wheat.	Arika.	Paddy or Rice.	Maize.	Great Millet.	Spiked Millet.	Italian Millet.	Ragi.	Chenna.	Varagoo.	Others Chamalu.	Total.
1	*	2	3	4	5	6	7	8	9	10	11	12	13
Pattikonda ..	Government ..	2,027	2,660	2,203	..	87,527	8,270	29,748	868	1,530	105	520	135,458
	Inam	1,220	2,462	1,056	..	51,487	7,250	13,364	200	1,250	..	..	78,289
Rámallakót ..	Government ..	793	2,621	1,729	10	72,296	6,741	28,253	15	1,681	119	..	114,258
	Inam	151	2,947	1,411	9	52,555	4,161	17,901	68	1,134	167	..	80,504
Nandikótkur ..	Government ..	289	13,689	4,850	81	51,605	217	23,610	120	1,244	..	..	95,705
	Inam	119	9,900	3,461	6	37,008	126	15,358	54	732	..	..	66,764
Nandyál ..	Government ..	151	8,798	6,750	42	45,633	319	13,494	367	1,086	..	50	76,690
	Inam	38	7,162	3,726	17	37,578	171	10,350	167	576	..	64	59,849
Sirvel	Government ..	136	16,721	3,905	21	24,941	236	7,410	870	505	28	..	54,773
	Inam	32	13,352	3,292	4	19,255	574	5,731	650	162	47	..	43,099
Koilkuntla ..	Government ..	296	1,897	1,154	..	58,007	120	10,411	763	5,801	15	..	78,464
	Inam	200	2,658	1,099	..	46,591	270	5,326	554	370	..	..	57,068
Cumbum ..	Government ..	189	6,442	7,027	..	15,223	8,552	14,317	3,077	369	6,627	56	61,879
	Inam	112	5,418	3,953	..	18,890	9,781	10,398	3,304	424	5,365	..	57,645
Márkápur ..	Government ..	..	8,871	4,501	..	5,876	24,503	13,750	1,591	62	4,500	..	63,654
	Inam	..	5,140	1,164	..	2,227	8,912	7,475	1,000	24	4,127	..	30,069
Total ..	Government ..	3,881	61,699	32,119	154	361,108	48,958	140,993	7,671	12,278	11,394	626	680,881
	Inam	1,872	49,039	19,162	36	265,591	31,245	85,903	5,997	4,672	9,706	64	473,287
Grand Total ..	....	5,753	110,738	51,281	190	626,699	80,203	226,896	13,668	16,950	21,100	690	1,154,168

B—(*Continued*).

No. IV.—*Statement showing the Total in Acres under Cultivation of the Chief Products of each Taluk in the Kurnool District for* 1882-83—(Continued).

Taluks.	Government or Inam.	Crops.																				
		Pulses.										Orchard and Garden Produce.	Drugs and Narcotics.									
		Grain.	Cagan Pea.	Horse Gram.	Green Gram	Black Gram.	Peas.	Sentils.	Chickling Vulch.	Others. Anumulu.	Total.		Opium.	Tobacco.	Hemp.	Chinchona.	Ipecacuanha.	Tea.	Coffee.	Hop.	Others. Bungi.	Total.
		14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29.	30	31	32	33	34
Pattikonda ..	Government ..	6,323	..	8,600	630	..	..	250	..	200	16,003	210	..	224	..	..	..	..	..	..	..	224
	Inam	1,102	..	4,099	909	..	..	230	..	300	6,640	100	..	62	..	..	..	..	..	..	..	62
Rámallakót ..	Government ..	695	..	2,542	..	29	..	..	..	..	3,266	338	..	1,089	..	..	..	..	..	..	..	1,089
	Inam	492	..	1,865	..	..	..	..	..	..	2,357	51	..	751	..	..	..	..	..	..	..	751
Nandikótkur ..	Government ..	876	..	3,992	312	26	..	..	..	9	5,215	197	..	457	..	..	..	..	..	..	..	457
	Inam	1,379	..	3,423	1,080	14	..	..	..	1	5,897	54	..	251	..	..	..	..	..	..	..	251
Nandyál ..	Government ..	139	..	2,825	41	32	..	..	..	..	3,037	724	..	563	..	..	..	..	..	..	18	581
	Inam	74	..	2,091	15	15	..	..	..	..	2,195	131	..	492	..	..	..	..	..	..	9	501
Sirvel ..	Government ..	192	..	2,646	192	39	..	..	..	..	3,069	484	..	26	..	..	..	..	..	..	..	26
	Inam	110	..	2,666	54	19	..	..	..	..	2,849	283	..	15	..	..	..	..	..	..	..	15
Koilkuntla ..	Government ..	358	..	800	389	3	..	4	..	232	1,786	12	..	108	..	..	..	..	..	..	17	125
	Inam	323	..	655	206	..	..	4	..	76	1,264	..	..	7	..	..	..	..	..	..	22	29
Cumbum ..	Government ..	68	..	7,248	12	15	..	3	4	293	7,643	159	..	2	5	..	..	..	..	..	..	7
	Inam	84	..	9,055	21	7	..	16	46	282	9,511	46	..	..	..	..	..	..	..	..	..	..
Márkápur ..	Government ..	445	..	6,741	200	10	..	6	..	..	7,402	122	..	19	14	..	..	..	..	..	..	33
	Inam	168	..	5,902	15	..	..	2	..	..	6,087	4	..	1	6	..	..	..	..	..	..	7
Total ..	Government ..	9,096	..	35,394	1,776	154	..	263	4	734	47,421	2,246	..	2,488	19	..	..	..	..	..	35	2,542
	Inam	3,732	..	29,756	2,300	55	..	252	46	659	36,800	669	..	1,579	6	..	..	..	..	..	31	1,616
Grand Total ..	....	12,828	..	65,150	4,076	209	..	515	50	1,393	84,221	2,915	..	4,067	25	..	..	..	..	..	66	4,158

B—(*Continued*).

No. IV.—*Statement showing the Total in Acres under Cultivation of the Chief Products of each Taluk in the Kurnool District for* 1882-83—(Continued).

Taluks.	Government or Inam.	Crops.															
		Condiments and Spices.									Starches.			Sugars.			
		Chillies.	Cardamoms.	Pepper.	Ginger.	Others.				Total.	Arrowroot.	Others.	Total.	Cane.	Palm.	Others.	Total.
						Mentulu.	Coriander Seeds.	Vomum.	Onions.								
		35	36	37	38	39				40	41	42	43	44	45	46	47
Pattikonda ..	Government ..	640	..	..	..	..	..	..	..	640	..	..	..	17	..	..	17
	Inam	507	..	..	..	..	..	..	..	507	..	..	..	4	..	..	4
Rámallakót ..	Government ..	1,149	..	..	..	..	..	..	261	1,410	..	..	..	47	..	..	47
	Inam	764	..	..	..	..	..	..	157	921	..	..	..	15	..	..	15
Nandikótkur ..	Government ..	1,053	..	..	..	..	20	613	..	1,687	..	..	..	..	..	..	..
	Inam	545	..	..	..	..	8	616	..	1,169	..	..	..	1	..	..	1
Nandyál ..	Government ..	573	..	..	..	..	..	..	4	577	..	..	..	146	..	..	146
	Inam	229	..	..	..	..	..	..	5	234	..	..	..	94	..	..	94
Sirvel	Government ..	1,007	..	..	..	..	..	85	..	1,092	..	..	..	3	..	..	3
	Inam	523	..	..	..	..	..	37	..	560	..	..	..	..	..	..	..
Koilkuntla ..	Government ..	411	..	..	..	..	..	..	11	422	..	..	..	3	..	..	3
	Inam	132	..	..	..	..	..	..	14	146	..	..	..	1	..	..	1
Cumbum ..	Government ..	320	..	..	..	..	..	..	..	320	..	..	..	164	..	5	169
	Inam	112	..	..	..	..	..	..	..	112	..	..	..	113	..	28	141
Márkápur ..	Government ..	439	..	..	..	..	..	..	..	439	..	..	..	..	..	..	..
	Inam	105	..	..	..	..	..	..	..	105	..	..	..	..	..	..	..
Total ..	Government ..	5,592	..	..	..	1	20	699	276	6,587	..	..	..	380	..	5	385
	Inam	2,917	..	..	..	..	8	653	176	3,754	..	..	..	228	..	28	256
Grand Total ..	....	8,509	..	..	..	1	28	1,351	452	10,341	..	..	..	608	..	33	641

B—(*Continued*).

No. IV.—*Statement showing the Total in Acres under Cultivation of the Chief Products of each Taluk in the Kurnool District for* 1882-83—(Continued).

Taluks.	Government or Inam.	Crops.																			
		Oils and Seeds (not Forest.)						Dyes (not Forest).					Fibres.								
		Rape.	Mustard.	Linseed.	Sesame.	Others. Castor-oil Seeds.	Total.	Indigo.	Munjeet.	Safflower.	Others Saffron.	Total.	Cotton.	Bombay Hemp.	Jute.	Flax.	SunnHemp	Truehemp. Fibre not Ulotheotic	Others.	Total.	Grand Total.
		48	49	50	51	52	53	54	55	56	57	58	59	60	61	62	63	64	65	66	67
Pattikonda.	Government ..	..	..	..	200	11,672	11,872	832	..	..	..	832	16,377	..	..	..	..	..	..	16,377	181,633
	Inam	..	..	..	..	10,707	10,707	335	..	..	..	335	8,044	..	..	..	..	..	..	8,044	104,688
Rámallakót.	Government ..	..	..	97	919	7,787	8,803	3,388	..	..	99	3,487	23,677	..	..	..	..	..	..	23,677	156,375
	Inam	..	..	593	48	5,717	6,358	2,100	..	..	276	2,376	16,760	..	..	..	..	..	..	16,760	110,093
Nandikótkur	Government ..	..	..	298	194	1,165	1,657	16,371	..	..	20	16,391	11,784	..	132	..	..	..	..	11,916	133,225
	Inam	..	1	342	213	1,127	1,683	7,966	..	..	3	7,969	9,294	..	120	..	..	..	..	9,414	93,202
Nandyál ..	Government ..	..	..	306	228	2,820	3,354	18,069	..	..	139	18,208	16,577	..	2	..	..	..	..	16,579	119,896
	Inam	..	..	425	193	1,697	2,315	9,840	..	..	38	9,878	14,199	..	1	..	..	..	..	14,200	89,397
Sirvel ..	Government ..	..	..	169	11	148	328	12,076	..	..	..	12,076	19,183	..	4	..	..	..	..	19,187	91,038
	Inam	..	..	51	10	64	125	4,899	..	..	..	4,899	13,804	..	4	..	..	..	..	13,808	65,638
Koilkuntla.	Government ..	..	..	345	317	1,000	1,662	13,316	..	..	82	13,398	23,558	..	10	..	..	..	..	23,568	119,440
	Inam	..	..	371	340	820	1,531	6,125	..	..	31	6,156	27,793	..	6	..	..	..	..	27,799	93,994
Cumbum ..	Government ..	..	..	20	80	2,294	2,394	3,632	..	..	49	3,681	2,544	..	10	..	..	..	..	2,554	78,806
	Inam	..	..	..	2	2,344	2,346	2,786	..	..	24	2,810	2,029	..	4	..	..	..	..	2,033	74,644
Márkápur ..	Government ..	..	..	2	290	4,230	4,522	1,280	..	..	..	1,280	4,584	..	35	..	..	..	..	4,619	82,071
	Inam	..	..	..	207	2,207	2,414	362	..	..	..	362	2,378	..	..	..	..	..	..	2,378	41,426
Total ..	Government ..	..	..	1,237	2,239	31,116	34,592	68,964	..	..	389	69,353	118,284	..	193	..	..	..	..	118,477	962,484
	Inam	..	1	1,782	1,013	24,683	27,479	34,413	..	..	372	34,785	94,301	..	135	..	..	..	..	94,436	673,082
Grand Total..		..	1	3,019	3,252	55,799	62,071	103,377	..	..	761	104,138	212,585	..	328	..	..	..	..	212,913	1,635,566

B—(*Continued*).

No. V.—*Statement showing the Cultivation of Sugar-cane, Cotton, and Indigo for a series of years.*

Fasli.	Sugar-cane.		Cotton.		Indigo.	
	Extent.	Assessment.	Extent.	Assessment.	Extent.	Assessment.
	ACRES.	RS.	ACRES.	RS.	ACRES.	RS.
1273	443	..	260,167	..	20,243	..
1274	426	..	251,323	..	3,800	..
1275	498	..	213,510	..	3,903	..
1276	287	..	200,390	..	1,914	..
1277	502	5,668	219,404	2,37,020	6,847	15,717
1278	459	4,653	196,272	2,28,167	22,684	45,457
1279	758	4,714	276,892	3,22,349	51,964	94,691
1280	694	6,727	190,630	2,24,273	62,155	1,07,928
1281	943	9,559	234,484	2,73,544	37,405	67,179
1282	837	6,655	231,899	2,78,595	52,324	96,719
1283	820	8,405	242,510	2,79,859	34,915	62,938
1284	780	7,919	202,613	2,58,911	36,984	65,869
1285	963	9,603	244,130	3,07,208	40,636	69,039
1286	906	8,670	85,026	1,16,958	16,977	32,345
1287	256	2,606	124,118	1,55,099	8,452	13,968
1288	232	2,135	134,747	1,79,278	24,200	41,475
1289	382	3,643	162,680	2,09,811	19,112	34,927
1290	903	9,730	215,880	2,86,097	33,088	70,457
1291	883	9,319	215,531	2,76,875	57,099	1,13,176
1292	608	5,655	212,952	2,74,515	103,377	1,86,120

B—(*Continued*).

No. VI.—*Statement showing the Seasons of the different Crops.*

Dry or Wet.	Crop.	Name of Crop.	Ploughing Season.		Sowing Season.		Reaping Season.		Threshing Season.	
			Telugu Months.	English Months.	Telugu Months.	English Months.	Telugu Months.	English Months.	Telugu Months.	English Months.
1	2	3	4	5	6	7	8	9	10	11
Dry ...	Punasa ...	Sajja	Chaitra ...	April	Ashadha ...	July	Aswija ...	October ...	Kartika ...	November.
		Yellow Jonna...	Do. ...	Do.	Jeshta ...	June	Do. ...	Do. ...	Do. ...	Do.
		Korra	Do. ...	Do.	Ashadha ...	July	Do. ...	Do. ...	Do. ...	Do.
		Ragi	Vaisakha ...	May	Jeshta ...	June	Kartika ...	November ...	Margasira ...	December.
		Arika	Do. ...	Do.	Do ...	Do.	Aswija ...	October ...	Kartika ...	November.
		Jingely-oil seed.	Chaitra ...	April	Ashadha ...	July	Margasira ...	December ...	Pushia ...	January.
		Kusumalu ...	Do. ...	Do.	Do. ...	Do.	Pushia ...	January ...	Do. ...	Do.
		Indigo	Chaitra and Vaisakha.	April and May.	Jeshta ...	June	Bhadrapada...	September ...	Bhadrapada...	September.
		Cotton	Do. ...	Do. ...	Sravana ...	August ...	Palguna ...	March ...	Palguna ...	March.
		White Jonna ...	Vaisakha ...	May	Bhadrapada and Aswija.	September and October.	Do. ...	Do. ...	Chaitra ...	April.
		Do. ...	Do. ...	Do.	Bhadrapada...	September ...	Pushia ...	January ...	Makha ...	February.
		Black paddy ...	Do. ...	Do.	Jeshta ...	June	Kartika ...	November ...	Margasira ...	December.
		Linseed ...	Sravana ...	August ...	Aswija ...	October ...	Makha and Pushia.	February and January.	Chaitra and Makha.	April and February.
		Horse gram ...	Do. ...	Do. ...	Do. ...	Do. ...	Makha ...	February ...	Palguna ...	March.
		Kandulu ...	Vaisakha ...	May	Jeshta ...	June	Do. ...	Do. ...	Do. ...	Do.
		Pesalu	Do. ...	Do.	Do. ...	Do.	Margasira and Pushia.	December and January.	Pushia and Makha.	January and February.
		Alachandulu ...	Do. ...	Do.	Do. ...	Do.	Margasira ...	December ...	Pushia ...	January.
		Castor-oil seed.	Chaitra and Vaisakha.	April and May.	Do. ...	Do.	Pushia and Makha.	January and February.	Palguna ...	March.
		Anumulu ...	Chaitra ...	April	Do. ...	Do.	Pushia ...	January ...	Makha ...	February.
		Ragi	Bhadrapada...	September ...	Aswija ...	October ...	Do. ...	Do. ...	Do. ...	Do.
		Bengal gram ...	Chaitra and Vaisakha.	April and May.	Do. ...	Do. ...	Makha ...	February ...	Palguna ...	March.
		Ragi	Jeshta and Bhadrapada.	June and September.	Ashadha and Aswija.	July and October.	Kartika and Makha.	November and February.	Margasira and Palguna.	December and March.
		Maize	Chaitra and Vaisakha.	April and May.	Vaisakha ...	May	Bhadrapada...	September ...	Aswija ...	October.
		Onion	Bhadrapada...	September ...	Aswija ...	October ...	Palguna ...	March ...	Palguna and Chaitra.	March and April.
		Garlic	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	Do. ...	Do.

Bagayat ...		Chillies	Jeshta ...	June	Ashadha ...	July	Kartika and Margasira.	November and December.	Margasira ...	December.
		Tobacco ...	Do. ...	Do.	Sravana ...	August ...	Jeshta ...	January ...	Makha ...	February.
		Sweet potatoes.	Sravana and Bhadrapada.	August and September.	Bhadrapada and Aswija.	September and October.	Makha and Palguna.	February and March.	Makha and Palguna.	February and March.
Wet ...		White paddy ...	Ashadha ...	July	Sravana ...	August ...	Margasira and Pushia.	December and January.	Pushia ...	January.
		Do. ...	Jeshta ...	June	Ashadha ...	July	Margasira ...	December ...	Do. ...	Do.
		Mokka paddy.	Do. ...	Do.	Do. ...	Do.	Kartika ...	November ...	Margasira ...	December.
		Sanna budama.	Do. ...	Do.	Do. ...	Do.	Do. ...	Do. ...	Do. ...	Do.
		Pedda budama.	Do. ...	Do.	Do. ...	Do.	Do. ...	Do. ...	Do. ...	Do.
	2nd Crop...	Summer budama.	Pushia ...	January ...	Pushia ...	January ...	Vaisakha ...	May	Jeshta ...	June.
		Paddy	Do. ...	Do. ...	Do. ...	Do.	Chaitra ...	April	Vaisakha ...	May.
		Sugar-cane ...	Chaitra ...	April	Jeshta ...	June	Makha ...	February ...	Makha ...	February.
		Saffron	Do. ...	Do.	Do. ...	Do.	Do. ...	Do. ...	Palguna ...	March.

APPENDIX C.

No. I.—*Statistics of the District Jail at Kurnool.*

Calendar Year.	Average Daily Strength.			Admissions to Hospital.			Average Daily Sick.			Deaths.		
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1878	684·42	36·79	721·21	1,159	73	1,232	66·88	2·82	69·70	232	17	249
1879	448·54	26·51	475·05	866	81	947	54·67	3·35	58·02	61	9	70
1880	133·08	6·27	139·35	168	..	168	9·16	·02	9·18	6	1	7
1881	80·67	2·46	83·13	138	1	139	3·28	·01	3·29	..	..	..
1882	89·39	6·17	95·56	99	6	105	2·87	·10	2·97	2	..	2
Total ..	1436·10	78·20	1514·30	2,430	161	2,591	136·86	6·30	143·16	301	27	328
Average of the last 5 years	287·22	15·64	302·86	486	32·20	518·20	27·37	1·26	28·63	60·2	5·4	65·6

Calendar Year.	Percentage of Deaths.	Expenditure.									
		Establishment.	Cost per Head.	Rations.	Cost per Head.	Clothing.	Cost per Head.	Miscellaneous.	Grand Total.	Total Cost per Head.
		RS.	RS. A. P.	RS.	RS. A. P.	RS.	RS. A. P.	RS.	RS.	RS. A. P.
1878	34·52	4,502	6 3 6	29,351	41 0 10	2,117	2 15 4	17,657	53,627	74 1 2
1879	14·99	3,544	7 7 5	19,791	42 4 7	61	0 2 1	16,295	39,691	83 9 0
1880	5·26	2,399	17 4 1	3,923	29 4 5	6	0 0 9	4,043	10,371	74 9 10
1881	..	2,453	29 14 7	1,973	25 9 11	14	0 2 11	3,052	7,492	91 5 10
1882	2·23	2,625	27 5 6	2,516	27 15 3	13	0 2 3	3,295	8,449	88 0 2
Total ..	57·00	15,523	10 4 1	57,554	38 14 2	2,211	1 7 11	44,342	119,630	79 0 3
Average of the last 5 years	11·40	3,105	10 3 11	11,511	38 14 2	442	1 7 10	8,868	23,926	78 15 5

C—(*Continued*).

No. II.—*Statistics of Sub-Jails in the District of Kurnool.*

Year.	Average Daily Strength.			Admissions to Hospital.			Average Daily Sick.			Deaths.			Number of Prisoners confined during the year.
	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Total.
1878	140·27	25·21	165·48	513	74	587	3·66	2·94	6·60	9	3	12	Not known
1879	76·07	14·29	90·36	867	105	972	2·32	·26	2·58	7	..	7	3,531
1880	6·45	2·18	8·63	72	5	77	·17	·01	·18	..	..	..	2,970
1881	12·49	3·98	16·47	51	7	58	2·49	1·00	3·49	..	..	..	1,280
1882	29·74	2·30	32·04	60	7	67	1·34	·08	1·42	1	..	1	1,635
Total ..	265·02	47·96	312·98	1,563	198	1,761	9·98	4·29	14·27	17	3	20	9,416
Total average for the last 5 years ..	53·01	9·59	62·60	312·6	39·6	352·2	2·00	·86	2·86	3·40	·60	4·00	..

C—(*Continued*).

No. III.—*Statement of Persons tried, convicted and acquitted, and of Property lost and recovered.*

Nature of Offence.	1873.						1874.					
	Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property		Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property	
					Stolen.	Recovered.					Stolen.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Murder	34	25	4	5	1,772	1,410	16	14	2	..	13	13
2. Culpable homicide	22	21	1	..	..	..	14	1	11	2	..	..
3. Rape	1	1	..	..	..	..	1	1	..	..	..	..
4. Hurts and assaults	4,193	3,347	846	..	..	..	3,188	2,327	860	1	..	..
5. Other offences against persons	182	115	59	8	..	..	152	104	48	..	..	..
6. Dacoity	46	46	..	..	4,490	19	40	34	6	..	4,178	682
7. Robbery	62	28	34	..	1,639	181	52	20	24	8	404	99
8. House-breaking	186	71	104	11	23,485	3,214	216	101	95	20	35,117	4,387
9. Theft	1,115	509	637	9	12,257	3,893	1,028	419	546	63	10,065	3,575
10. Other offences against property ..	2,341	2,023	313	5	4,770	969	1,634	1,414	218	2	9,922	351
11. Other offences against Penal Code ..	1,763	1,147	612	4	5,285	21	1,301	707	573	21	8,448	228
Total ..	9,985	7,333	2,610	42	53,698	9,707	7,642	5,142	2,383	117	68,147	9,335
12. Special and Local Laws	1,328	401	927	..	102	87	1,456	298	1,158	..	219	206
Total ..	11,313	7,734	3,537	42	53,800	9,794	9,098	5,440	3,541	117	68,366	9,541

C—(*Continued*).

No. III.—*Statement of Persons tried, convicted and acquitted, and of Property lost and recovered*—(Continued).

Nature of Offence.	1875.						1876.					
	Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property		Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property	
					Stolen.	Recovered.					Stolen.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Murder	32	28	4	..	9	9	25	18	4	3	2,514	138
2. Culpable homicide	14	2	12	..	..	..	11	10	1	..	..	..
3. Rape	..	..	..	..	..	..	4	1	3	..	..	..
4. Hurts and assaults	3,174	2,406	760	8	..	..	2,429	1,627	801	1	..	..
5. Other offences against persons ..	135	114	21	..	..	..	76	41	35	..	..	..
6. Dacoity	56	56	..	..	4,253	398	1,127	615	206	306	23,434	2,146
7. Robbery	66	57	9	..	1,522	188	81	43	38	..	793	172
8. House-breaking	332	162	170	..	26,839	4,779	670	286	366	18	103,343	4,285
9. Theft	1,139	448	655	36	15,019	9,801	1,541	500	1,005	36	18,907	8,143
10. Other offences against property ..	1,593	1,313	273	7	4,793	495	1,380	888	485	7	7,120	1,895
11. Other offences against Penal Code ..	1,454	992	444	18	5,069	202	1,097	639	408	50	110,543	121
Total ..	7,995	5,578	2,348	69	57,504	15,872	8,441	4,668	3,352	421	176,654	16,900
12. Special and Local Laws	1,305	258	1,047	..	108	89	1,036	145	891	..	73	53
Total ..	9,300	5,836	3,395	69	57,612	15,961	9,477	4,813	4,243	421	176,727	16,953

C—(*Continued*).

No. III.—*Statement of Persons tried, convicted and acquitted, and of Property lost and recovered*—(Continued).

Nature of Offence.	1877.						1878.					
	Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property		Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property	
					Stolen.	Recovered.					Stolen.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Murder	47	37	10	..	4,522	71	23	19	4	..	5	5
2. Culpable homicide	23	8	6	9	..	..	29	16	11	2	..	..
3. Rape	..	..	..	..	..	..	..	..	..	..	..	..
4. Hurts and assaults	1,581	1,133	448	..	..	..	1,112	837	268	7	..	..
5. Other offences against persons	92	43	47	2	..	..	26	7	8	11	..	..
6. Dacoity	668	414	210	44	14,798	1,598	219	122	59	38	6,865	1,309
7. Robbery	226	65	155	6	3,793	986	130	35	93	2	2,275	482
8. House-breaking	2,460	526	1,928	6	52,367	16,841	1,220	270	945	5	35,158	10,811
9. Theft	4,182	828	3,334	20	25,796	14,376	2,388	578	1,802	8	21,560	9,563
10. Other offences against property	1,407	756	631	20	12,567	2,248	952	551	382	19	14,338	2,704
11. Other offences against Penal Code ..	937	373	563	1	11,487	2,298	605	227	350	28	6,040	200
Total ..	11,623	4,183	7,332	108	125,327	38,418	6,704	2,662	3,922	120	86,238	25,074
12. Special and Local Laws	1,100	174	925	1	508	481	870	89	779	2	117	99
Total ..	12,723	4,357	8,257	109	125,835	38,899	7,574	2,751	4,701	122	86,355	25,173

C—(*Continued*).

No. III.—*Statement of Persons tried, convicted and acquitted, and of Property lost and recovered*—(Continued).

Nature of Offence.	1879.						1880.					
	Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property		Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property	
					Stolen.	Recovered.					Stolen.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Murder	23	15	8	..	156	92	15	6	8	1	74	20
2. Culpable homicide	33	19	11	3	..	..	35	28	7	..	..	..
3. Rape	..	..	..	..	..	..	1	1	..	..	..	..
4. Hurts and assaults	1,590	1,181	407	2	..	..	2,094	1,505	577	12	..	..
5. Other offences against persons	136	106	29	1	..	..	130	82	39	9	..	..
6. Dacoity	88	66	22	..	3,067	2,079	22	14	8	..	4,173	115
7. Robbery	70	31	39	..	3,391	125	23	17	6	..	2,232	40
8. House-breaking	731	169	552	10	38,549	6,247	162	79	78	5	21,718	3,406
9. Theft	1,298	339	937	22	9,388	4,834	787	334	440	13	8,138	2,560
10. Other offences against property	1,017	720	290	7	5,875	1,569	868	734	127	7	7,761	1,767
11. Other offences against Penal Code ..	666	331	316	9	4,228	1,118	817	481	319	17	194	47
Total ..	5,652	2,977	2,611	64	64,654	16,054	4,954	3,281	1,609	64	44,290	7,955
12. Special and Local Laws	1,323	182	1,139	2	203	122	1,543	233	1,309	1	157	137
Total ..	6,975	3,159	3,750	66	64,857	16,176	6,497	3,514	2,918	65	44,447	8,092

C—(*Continued*).

No. III.—*Statement of Persons tried, convicted and acquitted, and of Property lost and recovered*—(Continued).

Nature of Offence.	1881.						1882.					
	Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property		Number of Persons tried during the year.	Acquitted or discharged.	Convicted.	Remaining under trial.	Property	
					Stolen.	Recovered.					Stolen.	Recovered.
1	2	3	4	5	6	7	8	9	10	11	12	13
1. Murder	31	26	5	..	29	..	31	13	13	5	..	..
2. Culpable homicide	14	12	2	..	..	..	12	10	2	..	..	..
3. Rape	..	..	..	..	..	..	3	3	..	..	..	..
4. Hurts and assaults	2,696	2,024	668	4	..	..	3,298	2,589	696	13	..	..
5. Other offences against persons	160	120	39	1	..	..	201	168	33	..	..	..
6. Dacoity	43	33	3	7	4,796	113	37	17	20	..	7,288	70
7. Robbery	12	5	7	..	590	105	18	5	13	..	590	144
8. House-breaking	148	63	79	6	19,449	3,293	167	64	89	14	30,402	6,302
9. Theft	693	312	367	14	13,524	5,323	852	342	489	21	14,989	4,306
10. Other offences against property	932	773	150	9	14,840	2,006	1,529	1,297	228	4	8,811	525
11. Other offences against Penal Code ..	1,031	584	443	4	32	3	1,198	706	447	45	11	11
Total ..	5,760	3,952	1,763	45	53,260	10,843	7,346	5,214	2,030	102	62,091	11,358
12. Special and Local Laws	2,301	303	1,998	..	76	66	1,373	260	1,113	..	100	92
Total ..	8,061	4,255	3,761	45	53,336	10,909	8,719	5,474	3,143	102	62,191	11,450

No. IV.—*Statement showing the Strength of the Police Force and Cost of the Establishment in the Kurnool District for* 1882-83.

C—(*Continued*).

Rs. 1,35,490 including Rs. 9,009, cost of clothing and arms.	Total Cost.
2	No. of European Officers on the 31st March 1883.
District Superintendent .. Rs. 700-0-0 Assistant do. .. 366-10-8	Rate of Pay per Mensem.
19	No. of Inspectors on the 31st March 1883.
2	No. of Sub-Inspectors on the 31st March 1883.
Pay Rs. / Horse Allowance. Rs. 1st Class .. .. 200 / 15 2nd do. .. .. 150 / 15 3rd do. .. .. 100 / 15 4th do. .. .. 75 / 10 5th do. .. .. 50 / 10 6th do. .. .. 40 / 7	Rates of Pay per Mensem.
European Head Constable .. .. .. 1 Eurasian do. .. .. .. 2 Native Constables including Head Constables 897	No. of Constabulary on the 31st March 1883.
Rs. 1st Grade Head Constable .. .. 25 2nd do. do. .. .. 20 3rd do. do. .. .. 15 4th do. do. .. .. 12 1st Class Constable .. .. .. 8 2nd do. do. 7	Rates of Pay per Mensem.
910 excluding Drill Inspectors, Superintendent and Assistant Superintendent.	The Budgetted Strength of all Ranks.
·12	Proportion of Police per Square Mile of Area.
·0014	Proportion of Police per Head of Population.
Rs. 17-15-9	Proportion of Actual Cost per Square Mile of Area.
Rs. 0-3-2	Proportion of Actual Cost per Head of Population.
8,669	No. of Arrests made. (In Calendar year 1882.)
4,203	No. of Complaints registered. (In Calendar year 1882.)
1,957	No. of Convictions obtained. — Cases. (In Calendar year 1882.)
3,143	No. of Convictions obtained. — Persons. (In Calendar year 1882.)
Cases 542 and persons 1,492.	No. of Acquittals. (In Calendar year 1882.)
Cases 1,281 and persons 3,974.	No. of Discharges. (In Calendar year 1882.)

C—(*Continued*).

No. V.—*Castewar Statement of the Police Force in the Kurnool District.*

Caste.	1878.			1879.			1880.			1881.			1882.		
	Inspectors.	Sub-Inspectors.	Head Constables and Constables.	Inspectors.	Sub-Inspectors.	Head Constables and Constables.	Inspectors.	Sub-Inspectors.	Head Constables and Constables.	Inspectors.	Sub-Inspectors.	Head Constables and Constables.	Inspectors.	Sub-Inspectors.	Head Constables and Constables.
Europeans	..	..	1	..	..	1	..	..	1	..	..	1	..	..	1
Eurasians	3	..	..	3	..	2	3	..	4	4	..	2	4	..	2
Brahmins	3	1	40	5	2	38	4	2	36	3	1	35	3	1	42
Rajaputs	4	..	70	3	1	68	2	1	69	3	..	64	4	..	63
Other Hindus	9	..	359	7	..	322	8	..	311	8	..	289	7	1	315
Muhammadans	1	..	540	1	..	506	2	..	482	1	1	483	1	..	471
Christians	..	..	5	..	..	4	..	..	3	..	..	4	..	..	4
Parias	..	..	..	..	..	..	..	..	1	..	..	2	..	..	2
Total ..	* 20	1	1,015	19	3	941	19	3	907	19	2	880	19	2	900

* Including one Temporary Inspector sanctioned during the famine.

APPENDIX D.

No. I.—*Statement showing the Area, Houses and Population of the District according to the Census of* 1881.

Taluks.	No. of Villages.	Total Area in Square Miles.	Number of Houses		Floating Population.		Total Population including Floating Population.			Religion.				Education.			No. of Persons per Square Mile.	No. of Persons per occupied House in Towns.	No. of Persons per occupied House in Villages.
			Occupied.	Unoccupied.	Males.	Females.	Males.	Females.	Total.	Hindus.	Muhammadans.	Christians.	Others.	Under instruction.	Instructed.	Illiterate.			
Pattikonda ..	109	1,134	20,755	3,299	1,574	614	54,666	50,772	105,438	97,094	8,231	100	13	607	3,475	101,356	93	..	5·1
Rámallakót ..	110	834	19,029	4,470	1,967	941	48,393	46,305	94,698	77,138	17,005	548	7	1,318	4,354	89,026	114	4·7	5·1
Nandikótkur ..	115	1,323	14,761	3,230	3,153	1,987	36,875	35,866	72,741	62,348	9,770	623	..	767	2,860	69,114	55	..	4·9
Nandyál ..	118	894	17,143	2,655	1,432	854	39,688	38,594	78,282	65,705	10,935	1,642	..	919	3,494	73,869	88	4·4	4·6
Koilkuntla ..	86	571	17,747	4,826	924	366	38,196	38,100	76,296	68,699	6,420	1,177	..	861	3,623	71,812	134	..	4·3
Sirvel ..	90	623	12,961	2,093	1,360	555	28,754	28,443	57,197	49,004	7,128	1,065	..	671	2,574	53,952	92	..	4·4
Cumbum ..	113	1,044	23,703	2,446	2,547	1,479	55,054	54,797	109,851	96,757	11,561	1,533	..	1,000	3,238	105,613	105	3·9	4·7
Márkápur ..	98	1,110	16,543	1,603	2,430	1,369	42,245	41,803	84,048	74,455	4,824	4,767	2	562	2,272	81,214	76	..	5·1
Total ..	839	7,533	142,642	24,622	15,387	8,165	343,871	334,680	678,551	591,200	75,874	11,455	22	6,705	25,890	645,956	90	4·4	5·2
Banganapalle ..	65	255	6,552	2,183	496	333	15,483	15,271	30,754	24,793	5,952	9	..	393	1,605	28,756	121	..	4·7
Grand Total ..	*904	7,788	149,194	26,805	15,883	8,498	359,354	349,951	709,305	615,993	81,826	11,464	22	7,098	27,495	674,712	91	4·4	4·8

* Includes 3 towns.

D—(*Continued*).

No. II.—*Births in the Kurnool District for* 1882.

Kurnool.	Population.	Number of Births.		Total.
		Males.	Females.	
District	658,222	12,642	12,303	24,945
Municipality	20,329	380	348	728
Total ..	678,551	13,022	12,651	25,673

No. III.—*Deaths in the Kurnool District for* 1882.

Kurnool.	Population.		Christians.		Hindus.		Muhammadans.		Other Classes.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
District ..	334,234	323,988	64	58	6,099	5,787	1,243	1,120	11	12
Municipality ..	9,637	10,692	6	3	161	160	147	160	..	..
Total ..	343,871	334,680	70	61	6,260	5,947	1,390	1,280	11	12

D—(*Continued*).

No. IV.—*Statement showing the various Causes of Death for* 1882.

Kurnool.	Causes of Death.																					
	Cholera.		Small-pox.		Fever.		Bowel Complaints.		Suicide.		Wounds.		Accidents.		Snake-bite.		Killed by Wild Animals.		All other Causes.		Total.	
	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.	M.	F.
District	..	..	70	85	6,012	5,600	88	72	21	33	17	8	95	96	27	23	3	2	1,084	1,058	7,417	6,977
Municipality	..	..	..	1	164	173	36	40	..	..	..	..	..	1	..	..	..	..	114	108	314	323
Total ..	..	..	70	86	6,176	5,773	124	112	21	33	17	8	95	97	27	23	3	2	1,198	1,166	7,731	7,300

No. V.—*Statement of Increase or Decrease of Population.*

District.	Total Population of Both Sexes.			Males.			Females.		
	1871.	1881.	Increase × Decrease —.	1871.	1881.	Increase or Decrease.	1871.	1881.	Increase or Decrease.
1	2	3	4	5	6	7	8	9	10
Kurnool	959,640	709,305	250,335	490,883	348,662	142,221	468,757	360,643	108,114

APPENDIX E.

No. I.—*List of Religious Institutions, their Festivals and Allowances on their account in the District.*

Taluks.	Name of Institution.	Allowance. Village from the Beriz of which deduction is ordered.	Allowance. Amount annually deducted. RS. A. P.	Festivals and Date.	Number of Visitors.	Remarks.
Pattikonda.	Kaulutlaswami	Kappatralla ..	42 0 0	Festival from 15th to 23rd Makha..	3,000	January.
	Do.	Do. ..	38 8 0	Car-festival	..	
	Srina Madhanaswami	Do. ..	61 4 0	....	..	
	Gopalaswami	Munimadugu ..	35 0 0	....	..	
	Késavaswámi	Maddikera ..	17 8 0	....	..	
	Do.	Pyápale	52 8 0	....	..	
	Rangaswámi	Peravali ..	70 0 0	Festival from 17th to 25th Palguna.	1,000	Februray.
	Do.	Do.	5 2 8	Car-festival	..	
	Késavaswámi	Pattikonda ..	35 0 0	Festival from 20th to 30th Chaitra.	..	April.
	Chenna Késavaswámi	Álavakonda ..	10 8 0	....	..	
	Virabhadraswámi at Khairuppali ..	....	....	Festival from 3rd to 10th Chaitra ..	5,000	March—April.
	Chenna Késavaswámi at Gundala ..	....	....	Do. 14th to 25th Chaitra ..	1,000	
Rámallákót.	Somavarapet Anjanéyaswámi	Kallúr	55 4 0	....	..	
	Vira Anjanéyaswámi	Do.	14 6 0	....	..	
	Venkatésvaraswámi at Rámallakót ..	....	....	Car-festival from 1st to 15th Chaitra.	3,000	April.
	Brahmagundam Siva festival at Veldurte .	....	....	On Siva Rátri day, *i.e.*, on the 28th or 29th Makha.	3,000	February.
	Mádhavaswámi at Gorantla	....	....	Car-festival from 15th to 20th Palguna.	10,000	This is the greatest of all festivals in the Taluk. Locally important.
	Bugga Rámésvaraswámi at Done ..	....	....	Car-festival on the day following Siva Rátri.	600	

Nandikótkur.	Jagannádhaswámi at Lanja Polur ..	....	....	Car-festival from 1st to 13th Palguna.	1,200	February.
	Chinna Somésvaraswámi at Palakallu ..	....	....	Car-festival from 12th to 21st Palguna.	2,500	
	Mallikarjunaswámi at Srisailaparvatam near Siddapuram.	....	....	Festival on the 29th Makha ..	20,000	February. Very important. People not only from all parts of this Presidency but also from other Presidencies resort to this place.
	Ambá do. do. do. ..	....	....	Do. on the 15th Chaitra ..	10,000	Do. do.
	Rangaswámi at Tartúr	....	....	Do. do. ..	..	Locally important.
	Sangamésvarudu at Sangamésvaram ..	....	....	Do. on the 29th Makha ..	1,000	As important as Srisailaparvatam, especially once in 12 years on the occasion called Kanyagatam. People do not remain here.
Nandyál.	Anjanéyaswami	Nandyál	15 8 0	....	..	
	Bhimesvaraswami	Do.	3 15 6	....	..	
	Mahánandésvara at Mahanandi	....	....	Festival from 28th to 30th Makha..	..	Many use to come from other districts also for visiting this festival. Locally important.
	Bhojésvaraswámi at Bhojésvaram ..	....	....	Do. do. do. ..	..	People from adjacent villages only would go to visit.
	Ramésvaraswámi at Kálva	....	....	Do. do. do. ..	..	
Koilkuntla.	Rangaswámi (*a*)	Cusba Koilkuntla.	66 8 0	Do. on the 14th Vaisakha ..	..	
	Do.	Do. ..	94 7 2	....	..	
	Anjanéyaswámi	Do. ..	18 6 0	....	..	
	Siddhésvaraswámi	Do. ..	17 8 0	....	..	
	Anjanéyaswámi	Hanumatgundam.	28 14 8	....	..	
	Venkatésvaraswámi	Injedu	14 0 0	....	..	

E—(*Continued*).

No. I.—*List of Religious Institutions, their Festivals and Allowances on their account in the District*—(Continued).

Taluks.	Name of Institution.	Allowance. Village from the Beriz of which deduction is ordered.	Allowance. Amount annually deducted. RS. A. P.	Festivals and Date.	Number of Visitors.	Remarks.
Koilkuntla—(*Continued*).	Narasimhaswámi (*b*)	Kolimigundla ..	49 0 0	Festival on the 14th of Vaisakha, May.	..	Of festivals in Koilkuntla Taluk, those marked (*a*), (*b*), (*c*) and (*d*) take place more grandly than others.
	Do.	Do. ..	87 8 0	....	..	
	Bhimésvaraswámi	Máyalúr ..	42 0 0	....	..	
	Bugga Venkatésvaraswámi (*c*)	Nosam	227 8 0	Festival on the 14th Jéshta, June..	..	
	Do. do.	Do.	219 5 4	....	..	
	Chenna Késavaswami	Do.	35 0 0	....	..	
	Anjanéyaswami	Do.	35 0 0	....	..	
	Chenna Késavaswámi (*d*)	Owk	66 8 0	Festival on the 14th Vaisákha, May.	..	
	Do.	Do.	87 8 0	....	..	
	Do.	Pérusomala ..	59 8 0	Festival on the 14th Chaitra, April.	..	
	Do.	Do. ..	87 8 0	....	..	
	Do.	Sangapatnam ..	28 14 0	Festival on the 14th Vaisákha, May.	..	
	Do.	Do. ..	87 8 0	....	..	
	Agantésvaraswámi	Timmánáyanipét.	17 8 0	Festival on the 14th Jéshta, June.	..	
	Do.	Do. ..	87 8 0	....	..	
	Kambagiriswámi	Uppalapád ..	49 0 0	....	..	
	Do.	Do. ..	92 2 2	....	..	
	Anjanéyaswámi	Do. ..	14 14 0	....	..	
	Kothandésvaraswámi	Uyyálaváda ..	21 0 0	....	..	
	Narasimhaswámi	Mutialpad ..	35 0 0	....	..	
	Iswaraswami	Do. ..	35 0 0	....	..	

Sirvel.	Ahobilam Narasimhaswámi	Rudravaram ..	350	0	0	Festival about April	..	Very important. Ranks with Srisailam and Sangamésvaram.
	Anjanéyaswámi	Do. ..	21	0	0	....	..	
	Bhaskara Nandisvaraswami	Do. ..	42	0	0	....	..	
	Dipaguntla Virabhadraswámi	....	....			Festival for 3 days in March ..	..	
Cumbum.	Casba Venkatesvaraswami	Cumbum ..	175	0	0	Festival from 5th to 13th Jéshta, June.	..	
	Ramaswámi	Do. ..	39	6	0	Festival from 9th to 13th Chaitra, April.	..	
	Papavinchavaswámi	Somavaripet ..	17	8	0	....	..	
	Virabhadraswámi	Chinna Cumbum.	112	0	0	Festival for 4 days from the 29th Makha, February.	..	
	Anjanéyaswámi	Do. ..	21	0	0	....	..	
	Do.	Kottakota ..	21	0	0	....	..	
	Do.	Chintalapálem ..	17	8	0	....	..	
	Narasimhaswámi	Giddalúr ..	70	0	0	Festival from 15th to 19th Chaitra, April.	..	
	Pattalam Nagésvaraswámi	Do. ..	35	0	0	....	..	
	Ramaswámi	Do. ..	94	8	0	....	..	
	Vénugopalaswámi	Kakarla ..	154	0	0	Festival from 5th to 13th Jéshta, June.	..	
	Bhimésvaraswámi	Kristnamsettipalle.	87	8	0	Festival from 1st to 5th Chaitra, April.	..	
	Bhavani Sankaraswami	Mundlapad ..	70	0	0	Festival for 4 days from the 29th Makha, February.	..	
	Narasimhaswámi	Nerva	52	8	0	Festival from 15th to 19th Palguna, March.	..	
	Rangaswámi	Pullalcheruvu ..	47	4	0	....	..	
	Íswaraswámi	Do. ..	23	10	0	....	..	
	Gopalaswámi	Rávipad ..	297	8	0	Festival from 15th to 27th Vaisákha, May.	..	
	Do.	Rajupálem ..	35	0	0	....	..	
	Madhavaswámi	Turimella ..	148	12	0	Festival from 15th to 23rd Vaisákha, May.	..	
	Narasimhaswámi	Idamakallu ..	70	0	0	....	..	
	Amba Mallesvaraswámi at Bestvarpet ..	....	....			Festival from 15th to 23rd Chaitra, April.	..	

E—(*Continued*).

No. I.—*List of Religious Institutions, their Festivals and Allowances on their account in the District*—(Continued).

Taluks.	Name of Institution.	Allowance. Village from the Beriz of which deduction is ordered.	Allowance. Amount annually deducted.	Festivals and Date.	Number of Visitors.	Remarks.
			RS. A. P.			
Cumbum—(*Continued*).	Ankalamma at Pitikayagundla	....	....	Festival from 15th to 17th Jéshta, June.	..	
	Ramaswámi at Achammapeta	....	....	Festival from 15th to 26th Chaitra, April.	..	
	Muktésvaraswami at Mokshagundam ..	....	....	Festival from 29th to 30th Makha, February.	..	
	Bairágimatam Sital Doss	Márkápur ..	6 1 0	....	..	
	Markandisvaraswámi	Do. ..	35 0 0	....	..	
	Chennakésavaswámi	Do. ..	525 0 0	Festival from 15th to 27th Chaitra, April.	..	During the last five days of the festival, number of visitors would be more than on other days. Locally important.
	Gopalaswámi	Millampalli ..	47 4 0	....	..	
	Tirumalavádhaswámi	Rajampalli ..	192 15 0	Festival from 15th to 23rd Ashádha, July.	..	
	Narasimhaswámi	Dornálá	35 0 0	....	..	
	Chenna Késavaswámi	Venkatadripálem.	70 0 0	Festival from 15th to 23rd Makha, February.	..	
	Késavaswámi at Tripurantakam	....	....	Festival in Makha, February ..	..	Many from Kistna and Nellore Districts would visit.
		Total ..	5,074 3 6			

Mosques.

Pattikonda.	Mahazir	Kappatralla ..	35 0 0	....	..	
Rámallakót.	Assar Shareff allowances, Dáúd Khán Bahádur.	Kallur	600 0 0	....	..	
	Ahmed Sha Darga Ooroos, Sally Bee ..	Do.	4 1 0	....	..	
	Astana Zindsha Madar Massam Miya ..	Do.	8 15 0	....	..	
	Biramsha Darga Ooroos, Dilthasha ..	Do.	20 5 0	....	..	
	Hazarat Ali Murtiza Darga Ooroos, Dáúd Khán Bahádur.	Do.	20 5 0	....	..	
	Imam Ali Sha Darga Ooroos, Dáúd Khán Bahádur.	Do.	20 5 0	....	..	
	Mahabúbsubam Ooroos, Dáúd Khán Bahádur.	Do.	101 9 0	....	..	
	Miskinsha Darga Ooroos, Dáúd Khán Bahádur.	Do.	101 9 0	....	..	
	Masaumsha Darga Ooroos, Eseepha ..	Do.	20 5 0	....	..	
	Nabob Alif Khán Padsha Darga Ooroos, Dáúd Khán Bahádur.	Do.	81 4 0	....	..	
	Neweenjensha Darga Ooroos, Shaik Haider.	Do.	4 14 0	....	..	
	Pygamber Darga Ooroos, Dáúd Khán Bahádur.	Do.	162 8 0	....	..	
	Tadavoy Khatum Hifara Darga Ooroos, Dáúd Khán Bahádur.	Do.	121 14 0	....	..	
	Sha Darvish Caudry Darga Ooroos, Guzarusha.	Joharapuram ..	20 5 0	....	..	
	Syed Ahmed Darga Ooroos, Syed Lathif Sahib.	Do. ..	8 15 0	....	..	
Nandikótkur.	Gurubsha Darga Ooroos	Gadidemalla ..	20 5 0	....	..	
	Husain Sahib Ooroos	Gokavaram ..	81 4 0	....	..	
	Jungly Padsha Ooroos	Midutur	24 6 0	....	..	
Nandyál.	Jamal Padsha Darga Ooroos	Nandyál ..	21 15 0	....	..	
	Shed Mahammed Caudar Darga Ooroos ..	Do.	0 13 0	....	..	
	Chawk Mahazid	Do.	15 8 0	....	..	

E—(*Continued*).

No. I.—*List of Religious Institutions, their Festivals and Allowances on their account in the District*—(Continued).

Taluks.	Name of Institution.	Allowance.		Festivals and Date.	Number of Visitors.	Remarks.
		Village from the Beriz of which deduction is ordered.	Amount annually deducted.			
		Mosques—(Continued).				
Koilkuntla.	Enayat Darvish Mahzid	Koilkuntla ..	RS. A. P. 26 4 0	....	..	
	Mahammad Bokkar Mahazid	Nosam	52 8 0	....	..	
	Fakir Sahib Mahazid	Do.	38 11 4	....	..	
	Pornapet Mowla Dewan Shalli Muhammad Bukkur Mahazid.	Owk	2 3 0	....	..	
	Pornapet Mowla Fakir Sahib Kattil Mahazid.	Do.	262 8 0	....	..	
	Shali Husain Pir Jada Darga	Cumbum ..	46 10 8	....	..	
	Miraskarelly	Chintalapalli ..	56 0 0	....	..	
	Bundakhan Sheriff Darga	Do. ..	11 13 0	....	..	
		Total ..	1,992 15 0	....	..	
		Grand Total ..	7,067 2 6	....	..	

E—(*Continued*).

No. II.—*Statement showing the Number of In and Out Patients in the several Civil Dispensaries in the Kurnool District for five years.*

Name of Dispensary.	1878-79.			1879-80.			1880-81.			1881-82.			1882-83.		
	In-patients.	Out-patients.	Total.	In-patients.	Out-patients.	Total.	In-patients.	Out-patients.	Total.	In-patients.	Out-patients.	Total.	In-patients.	Out-patients.	Total.
Kurnool	640	11,369	12,009	672	13,390	14,062	865	22,915	23,780	445	21,281	21,726	389	10,183	10,572
Nandyál	37	9,441	9,478	101	10,307	10,408	45	9,897	9,942	40	9,095	9,135	54	9,236	9,290
Cumbum	270	8,127	8,397	210	6,226	6,436	205	6,527	6,732	218	6,833	7,051	210	6,449	6,659
Márkápur	..	..	..	..	..	..	..	..	..	..	1,153	1,153	..	1,887	1,887
Pattikonda	..	..	..	..	..	..	..	..	..	..	1,268	1,268	..	1,573	1,573
Owk	..	..	..	..	..	..	..	..	..	..	777	777	..	2,684	2,684
Sirvel	..	..	..	..	..	..	..	..	..	..	769	769	..	2,367	2,367
Atmakur	..	..	..	..	..	..	..	..	..	..	2,058	2,058	..	4,475	4,475

No. III.—*Statement showing the Number and Cost of the Local Fund Schools in the District.*

Taluk.	1878-79.		1879-80.		1880-81.		1881-82.		1882-83.	
	Number of Schools.	Cost.	Number of Schools.	Cost.	Number of Schools.	Cost.	Number of Schools.	Cost.	Number of Schools.	Cost.
		RS.		RS.		RS.		RS.		RS.
1. Pattikonda	15	2,915	13	935	5	577	4	492	4	520
2. Rámallakót	16	1,788	15	861	10	763	9	818	10	1,029
3. Nandikótkur	9	1,152	10	476	5	489	4	595	6	790
4. Nandyál	12	2,351	14	658	16	872	10	883	8	860
5. Koilkuntla	18	2,518	18	1,451	12	1,099	10	1,090	9	1,145
6. Sirvel	9	909	10	776	8	633	5	352	6	498
7. Cumbum	8	843	11	542	9	386	6	453	7	772
8. Márkápur	8	632	8	516	8	509	5	582	5	695
Total ..	95	13,108	99	6,215	73	5,328	53	5,265	55	6,309

E—(*Continued*).

No. IV.—*Statement showing the various Establishments and the Salaries paid to them during the official year* 1882-83.

Particulars of Establishment.	Amount. RS.
Revenue Department of Collectorate.	
Gazetted Officers.	
Covenanted officers	38,581
Uncovenanted do.	14,558
Non-Gazetted Officers.	
Huzur Establishment	34,500
Taluk do.	66,459
Temporary do.	1,032
Travelling allowances of officers	3,764
Do. Establishments	3,781
Forest Department.	
Gazetted Officers.	
Superior officers	5,055
Non-Gazetted Officers.	
Subordinate Forest Department Establishment	4,252
Establishment of the office	1,265
Travelling allowances of superior officers	2,413
Do. of Subordinate Forest Department Establishment	883
Do. of Office Establishment	148
Judicial Department.	
Civil and Sessions Courts, &c.	
Gazetted Officers.	
Covenanted officers	24,650
Non-Gazetted Officers.	
Establishment of Civil and Sessions Court	6,748
Munsifs	6,600
Establishment of Munsifs' Courts	6,536
Fees paid to Pleaders conducting criminal cases	1,298
Process servers	15,202
Travelling allowances to prosecutors, witnesses, &c.	1,085
Police Department.	
Gazetted Officers.	
District Superintendent	9,100
Do. Assistant Superintendent	5,000
Non-Gazetted Officers.	
Establishment of Police with force	1,12,959
Hospital Assistant and his servant	900
Registration Department.	
Registrar and his Establishment	1,919
Sub-Registrars and their Establishments	2,070
Commission to Sub-Registrars	2,693
Pay of Probationary Sub-Registrars	121
Travelling allowances	186

Particulars of Establishment.	Amount. RS.
MEDICAL DEPARTMENT.	
Gazetted Officers.	
Commissioned officers	4,962
Non-Gazetted Officers.	
Hospital Assistants	389
DISTRICT JAIL DEPARTMENT.	
Superintendent	531
Establishment of the District Jail	2,636
POSTAL DEPARTMENT.	
Non-Gazetted Officers.	
Establishment of the District Postal Establishment	20,146
EDUCATIONAL DEPARTMENT.	
Establishment of the Educational Department.	
Head master and other masters	7,500
Deputy Inspectors and their clerks	6,485
VACCINE DEPARTMENT.	
Non-Gazetted Officers.	
Establishment of the Vaccine Department	3,884
ECCLESIASTICAL DEPARTMENT.	
Non-Gazetted Officers.	
Establishment	1,340
PRINTING DEPARTMENT.	
Establishment of the Printing Department	2,071
Temporary do. do.	132
DEATH AND BIRTH REGISTRATION DEPARTMENT.	
Establishment	492
LOCAL FUND DEPARTMENT.	
Local Fund Schools, &c.	16,711
Medical Establishment, &c.	10,618
Scavengering and other sanitary arrangements	4,962
Bungalow Establishment	348
Establishments, &c., of the Local Fund Board's Office	4,677
TELEGRAPH DEPARTMENT.	
Establishment	2,686
IRRIGATION CANAL OFFICE.	
Gazetted and non-gazetted officers	1,18,523
D. P. W. ENGINEER'S OFFICE.	
Gazetted and non-gazetted officers	26,556
Total ..	6,09,407

APPENDIX F.

List of Names of Principal Towns, &c., containing upwards of 2,000 Persons in the Kurnool District Talukwar.

Name of Town or Village.	Population.	Telugu.
Pattikonda Taluk.		
Pattikonda	3,087	పత్తికొండ.
Hosúr	2,020	హొసూరు.
Gonegandla	2,178	గోనెగండ్ల.
Belagallu	2,025	బెళగల్లు.
Kodumur	3,736	కోడుమూరు.
Maddikera	6,181	మద్దికెర.
Pyápali	3,535	ప్యాపలి.
Rámallakót Taluk.		
Kurnool Municipality	20,329	కర్నూలు.
Narnúr	2,063	నర్నూరు.
Gúdúr	3,547	గూడూరు.
Nandikótkur Taluk.		
Nandikótkur	2,175	నందికొట్కూరు.
Atmakur	3,498	ఆత్మకూరు.
Vettánúr	2,173	వెట్టానూరు.
Velugodu	2,204	వెలుగోడు.
Nandyál Taluk.		
Nandyál	8,907	నంద్యాల.
Paniem	2,820	ఫానియం.
Kalva	2,015	కాల్వ.
Koilkuntla Taluk.		
Koilkuntla	3,492	కోవిలకుంట్ల.
Nossam	2,706	నొసం.
Owk	2,237	ఆవుకు.

F—(*Continued*).

List of Names of Principal Towns, &c., containing upwards of 2,000 *Persons in the Kurnool District Talukwar*—(Continued).

Name of Town or Village.	Population.	Telugu.
Sirvel Taluk.		
Sirvel	2,091	శిరువెళ్ల.
Rudravaram	2,517	రుద్రవరం.
Chagalmarri	2,855	చాగలమర్రి.
Cumbum Taluk.		
Kákarla	2,508	కాకర్ల.
Turimella	2,548	తురిమళ్ల.
Akuvidu	2,989	ఆకువీడు.
Rácherla	2,599	రాచర్ల.
Rávipad	2,246	రావిపాడు.
Cumbum	7,170	కంభం.
Púsalapád	2,192	పూసలపాడు.
Reddicherla	2,449	రెడ్డిచెర్ల.
Giddalúr	2,352	గిద్దలూరు.
Mundlapád	3,079	ముండ్లపాడు.
Uyyálapádu..	2,359	ఉయ్యాలపాడు.
Márkápur Taluk.		
Márkápur	3,174	మార్కాపురం.
Dúpad	2,382	దూపాడు.
Pedda Bommalapuram	2,153	పెద్దబొమ్మలాపురం.
Chápalamaduga	2,885	చాపలమడుగు.
Yerrakondapálem	2,597	యెర్రకొండపాళెం.
Venkatádripálem	4,701	వెంకటాద్రిపాళెం.

APPENDIX G.

List of Names of Principal Towns, &c., in the Kurnool District Talukwar.

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		PATTIKONDA TALUK.		
Siddannagattu ..	Hill residence of Siddanna, a holy man.	Hill near the village of Kommemarri, a Trigonometrical Survey station.	....	
Ramadurgam ..	Literally fort of Rama	Railway station, B.K.S. Railway.	Not known, being a hamlet.	
Péravali	....	A village where an annual festival resorted to by the people of the adjoining taluks is held.	1,735	
Tuggali	....	A village ; a Railway staton on the B.K.S. Railway.	1,248	
Pattikonda ..	Patti = cotton, konda = a hill ..	Taluk head-quarters	3,087	See pages 56, 195 and 196.
Pyápali	Probably a corruption of pai—pali from pai = high or above and pallé or palli, a village.	Head-quarters of the Deputy Collector and Deputy Tahsildar.	3,535	See page 179. The coolest place in the district. 1,750 feet above the sea level. Has a travellers' bungalow in a fine grove.
Kódumúru ..	....	Town ; an important weaving place ; Trigonometrical Survey station.	3,736	
Erramala ..	Erra = red and mala = hill ..	A flat topped low range of hills with several villages on them, also diamond mines.	....	In 1847, these hills afforded some shelter to the rebel Narasima Reddi. See page 9.
Kappatrálla ..	....	Village and fort. At the temple here an annual festival is celebrated.	1,576	Poligar's station. Visited by Haider Ali in 1775. See page 60.

Maddikera ..	Maddi = a tree (Terminalia tomentosa) and keri = a tank. The local account is that a tank as well as a temple was built by a merchant near the maddi tree in performance of a vow to his favourite deity and a village formed. Hence the name Maddikéra.	Town ; B.K.S. Railway station ; 2 miles from the village and the Nancherla station of the Madras Railway.	6,181	See pages 70 and 196.
Kotakonda ..	From kota = a fort and konda = a mountain.	Village	1,431	This was formerly seat of a poligar. It was attacked and taken by Haider Ali of Mysore on his return march from Kurnool.
Kambagiri ..	From kamba = the name of the god worshipped here and giri = a hill.	Hill rock and temple, a place of pilgrimage.	....	Has a fine brick-built goparam or tower.
Karebelagallu ..	Kari = black, bella = white, and kallu = a stone, so named from the color of the stone in the adjoining hill.	A village and a Trigonometrical Survey station.	....	
Pulikonda ..	Puli = tiger and konda = a hill or hill of tigers.	Hill near the village of Pandikona ; a Trigonometrical Survey station.	....	
Koilakonda ..	....	Hill near the village of Koilkonda ; a Trigonometrical Survey station.	....	

RAMALLAKŐT TALUK.

Kurnool, Karnúlu or Kandanúlu.,	From kandana = a mixture of lamp oil and burnt straw used in greasing cart wheels ; polu, a town or village (P being changed into V by a rule of grammar), or the village where cart wheels were greased.	Head-quarters of the Collector and the District Judge and the principal officers in the district. A municipal town.	20,329	See pages 1, 200 and 223.
Veldurti	....	A village on the Kurnool-Gooty high road with a travellers' bungalow, noted for a tepid spring in its vicinity.	1,890	See page 199. A large tank breached in 1874.
Narnuru	....	Village	2,063	See page 200.

G—(*Continued*).

List of Names of Principal Towns, &c., in the Kurnool District Talukwar—(Continued).

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		RAMALLAKÓT TALUK—(*Continued*).		
Malakápuram ..	Mala = a mountain, kapuram = residence. So called as the village was built on a hill.	A village and a Railway station, B.K.S. Railway.	1,122	
Yapadinne ..	Vepa = a morgosa tree = dinne = a platform, so called as the village was built round a morgosa tree planted on a raised platform.	A Railway station of the B.K.S. Railway.	414	There are some very old inscriptions in the village.
Tsanugondla ..	Tsanu = a woman's breast and konda = a mountain, so called from the appearance of the hills at the foot of which the village is situated.	A village at the foot of the Trigonometrical Survey station of the same name.	1,165	
Sunkésula ..	Sunkésula, name of a tree; the village was so named as its site was in the old days overgrown with Sunkesula trees.	A village on the bank of the Tungabhadra at the head of the Kurnool-Cuddapah canal.	273	This village derives its importance from the anicut constructed near it across the river Tungabhadra which supplies the Kurnool-Cuddapah canal. The anicut presents a very grand site when the river is in flood.
Tékúru ..	....	A village on Gooty high road with a travellers' bungalow.	747	
Rámallákota ..	Supposed to be a corruption of Ravalakota from ravalu = diamonds = kota = fort, so called	Village. Late head-quarters of the taluk.	1,099	

	on account of the diamond mines worked on a large scale in its neighbourhood in pastimes. Diamonds are still occasionally picked up in this village.			
Gúdúru	Gaudu = head of the cowherds, úru = a village originally a settlement of cowherds.	A village known for its silk weaving.	3,547	
Górintla	Gorinta = the name of the plant or shrub, the leaves of which are used for dyeing the hands of native women.	A village where an annual festival is held in honor of the Hindu god Madhawaswami.	1,071	
Drónáchalam ..	Dróná = a leaf cup and achalam = a mountain, so called as the village is situated in a hollow of tho shape of a cup formed by the surrounding hills.	Village on Kurnool-Gooty high road with a travellers' bungalow. It is also a Trigonometrical Survey station and a Railway station of the B.K.S. Railway under construction.	1,917	A good spring runs through in village and supplies drinking water.
Tungabhadra(river)	Tunga and bhadra	Northern boundary of the district ..	....	See pages 12 and 78.
Hindri	The name is a corruption of the Sanscrit word Indravati, meaning haunted by the god Indra.	....	....	
Jagannadhaghattu.	Jagannadha = lord of the universe, gattu = a hill.	A spur of the Erramala hills on which there is a temple where an annual festival is celebrated, also a Trigonometrical Survey station.	....	A Jain idol is said to have been here before.
Ganigattu ..	Gani = a mine and gattu = hill, so called from the diamond mines worked in its neighbourhood in old days.	A hill near the village of Sarfarajapuram and Trigonometrical Survey station.	....	
Aládoddikonda ..	Literally the hill of the cattle pound.	A hill near the village of Kamaganikuntla and Trigonometrical Survey station.	....	
Virannaghattu ..	Literally hill of Virranna contracted from god Virabhadra a temple dedicated to him formed on the top of the hill.	A Trigonometrical Survey station ..	....	

G—(*Continued*).

List of Names of Principal Towns, &c., in the Kurnool District Talukwar—(Continued).

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		SIRVEL TALUK.		
Chiruvella (Sirvel).	Chiru = small, pella = raw brick probably; houses were originally built with raw bricks.	Village, formerly head-quarters of the taluk of the same name.	2,091	See page 213.
Chágalamarri ..	From chaga and Marri, names of trees.	Head-quarters of a Tahsildar ..	2,858	In the vicinity is a temple of Siva, as "Bugga Raméswaraswami" with a tepid spring, the resort of large numbers at the Sivaratri festival.
Ahóbilam	Literally "ló the cave"	A temple in the middle of the Nallamalla forest, celebrated for an annual festival; and as the original seat of a high priest of the Vishnava sect of Brahmins.	....	See pages 145 and 183.
Eguva Ahóbilam ..	Literally higher Ahóbilam ..	A Trigonometrical Survey station ..	....	About three miles to the east of the temple of Eguva Ahóbilam is a waterfall which makes a sudden descent of a furlong and a half down perpendicular rock and presents a very grand sight in the rainy weather. On the top of this

				rock are fixed three iron bars called the "Ukkustambhamu," held in great veneration by the Hindu who at great pains and risk of life worship the bars by going round them approaching the very verge of the rock and passing over a narrow edge hardly a few inches broad in doing so.
Vamikonda ..	....	Hill near the village of Chintalacheruvu and a Trigonometrical Survey station.	....	
Dibaguntla ..	Diba = a heap of dung and gunta = a pit.	A village on the Nandyál-Cuddapah high road where is a Local Fund Toll bar.	757	
Mahadevapuram ..	Mahadeva = the great god or Sivapuram = town or village.	An important village at the western entrance of the Nandikanama pass.	1,210	
Rudravaram ..	Rudra = name of Siva and varum (divine gift or favoured by Siva). According to a second account the village takes its name from Prataprudra king of the Andhra dynasty who founded it.	A village where some iron smelting is carried on.	2,517	
		NANDIKÓTKUR TALUK.		
Nandikotukúru ..	....	Tahsildar's head-quarters	3,175	
Atmakuru ..	....	Deputy Tahsildar's station	3,498	
Velugódu ..	....	A village on the borders of the Nallamalla forests where a considerable trade in timber is carried on.	2,204	See page 203.
Sangaméswaram ..	Sangamam = union, Iswara = the god Siva; so called from a temple of Iswara or Siva situated at the confluence of two rivers here.	A place of pilgrimage at the confluence of the united stream of the rivers Tungabhadra and Kishna with the Bhavanasi.	375	

G—(*Continued*).

List of Names of Principal Towns, &c., in the Kurnool District Talukwar—(Continued).

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		ŃANDIKÓTKUR TALUK—(*Continued*).		
Shrishailam ..	Shri = wealth, shélam = mountain or mountain of wealth.	A place of pilgrimage in the Nallamala forests close to the gorge of the Kistna river resorted to by thousands of devotees from all parts of India on the occasion of the festival of Sivaratri.	....	The temple of Shrishailam, one of the most famous in India, is for the most part in ruins. Traces of its former grandeur are still to be seen in its inner ramparts which are still covered all over with gilt brass plates. There are some interesting inscriptions in this temple. The Shrishailam plateau has long been the grazing ground of the cattle of the coast districts of Nellore and Kistna in hot weather and in seasons of drought.
Mantrálakanama ..	Mantralamma = a goddess of Chenchus (a hill tribe) and kanama, a hill pass.	The northernmost pass on the Nallama range between the taluks of Nandikótkur and Márkápur.	....	This pass is chiefly used by Brinjaries who export salt from the coast of the Kistna District to the inland districts on pack bullocks and asses. Wheeled traffic generally prefers the Nandikanama pass which is provided with a good road. This pass is also known as the Dornal pass from Dornal, a village at the eastern entrance of the pass.
Bhavanási ..	Bhava = sin, nasi = destroyer ..	A tributary of the river Kistna ..	....	

Tarturu	....	A village where an annual festival is held.	866	
Nallamala ..	Nalla = black, mala = mountain.	A range of mountains running north and south covered with forest.	*....	See page 4.
Siddhápuram ..	Siddha = a class of Hindu saints, and puram = town or village.	A village in the midst of the Nallamala forest with a Trigonometrical Survey station in vicinity called Indréswaram.	270	
Musalimadugu ..	Musali = crocodile, madugu = pool.	Village with Trigonometrical Survey station in vicinity called Tellavaniburuju.	850	Visited by Qutb Sháyi, of Golkonda, for its diamond mine. See page 204.
Bairluti	....	A cluster of Chenchu's huts at the western entrance of the Mantrallakanama and as a halting stage by all travellers crossing the Nallamala hills by the northern pass.	....	For a long time residence of Captain Nelson of the Invalid Army.
		NANDYÁL TALUK.		
Gálikonda ..	Gali = wind, and konda = mountain, or the windy mountain.	The highest point of the Nandikanama pass. The B.K.S. Railway passes under it by a tunnel.	....	About 2,000 feet above the sea level.
Nandikanama ..	Nandi = the bull god, kanama = a hill pass or the hill pass of the bull god, the form in which Siva is worshipped in the Ceded Districts.	The southernmost pass on the Nallamala range traversed by the B.K.S. Railway and by a fairly good road. The main artery of communication between the coast and the western inland districts.	....	About 1,800 feet above sea level; chiefly used for the transport of salt from the Coast Districts.
Nandyála (Nandyal).	Nandi = the bull of Shiva, alaya = temple, so named from nine temples in the village dedicated to "Nandikéswara."	A large village with a large double tank in its vicinity. Head-quarters of the Tahsildar, Revenue Divisional Officer, District Munsif, and Deputy Conservator of Forests.	8,907	See page 207. A prosperous village surrounded by highly cultivated fields rapidly rising into importance.
Páneum	Pani = the hand; the abode of Pani = kesawara a local god who according to local mythology restored the pani or hand to a person who had it cut off.	A village at the foot of the Erramalla hills on the Cuddapah-Kurnool high road. A Railway station on the B.K.S. Railway.	2,820	See page 208.

* Also situated in Nandyál and Sirvel taluks.

G—(*Continued*).

List of Names of Principal Towns, &c., in the Kurnool District Talukwar—(Continued).

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		NANDYÁL TALUK—(*Continued*).		
Kálava	Kalava = a canal or channel ; the village derives its name from a spring channel which irrigates it.	A village, head-quarters of a Deputy Tahsildar. About 3 miles from this village is a tepid spring called "Bugga" which is a favorite halting place of travellers on the Kurnool-Nandyál high road.	2,015	See page 207. Has extensive wet cultivation under a spring channel.
Bétamcheruvu or Bethamcharla.	Bhetala = name of a demon, and cheruvu = tank or tank dedicated to Bhetála.	A village famous for some interesting caves in the neighbourhood. A Railway station of the B.K.S. Railway.	1,776	
Rangapuram ..	Runga = name of a god, puram = village.	A village ; Railway station on the B.K.S. Railway.	1,487	
Mahánandi ..	Maha = great, nandi = the bull of Siva, the place of the great bull.	An uninhabited place of pilgrimage in the Nallamala forests, famous for a tepid spring situated in the enclosure of a temple. Thousands of people flock to bathe in this spring on the occasion of the Sivaratri festival.	....	
Ómkáram	From Om = the mystic symbol of the Hindu trinity : the sound Om is supposed to be constantly emanating from this locality which is believed to be the abode of unseen sages engaged in doing penance.	A sacred place in the midst of the Nallamala forests, where there is a tepid spring like the one at Mahanandi, bathing in which is believed by the Hindus to make barren women prolific.	....	

Gundlabrahmésh-waram.	Literally lord Brahma of the rocks.	A Trigonometrical Survey station on one of the highest peaks of the Nallamala range situated 20 miles from the village of Narayanapuram.	....	3,055 feet above sea level.
Gani	Gani = a mine. The village derived its name from the numerous chalk pits in the neighbourhood worked in old days.	Village near the hill called Gummanakonda which is a Trigonometrical station.	1,387	
		KOILKUNTLA TALUK.		
Kovelakuntla, Koilkuntla.	Kóvela = a bird (cuckoo) and kunta = pond.	Taluk head-quarters	3,492	See page 210.
Auku (Owk) ..	....	Deputy Tahsildar's station	2,237	See pages 67 and 211.
Nossam	....	Town famous for its lacquer ware manufacture.	2,706	See pages 41 and 65. The fans made here were admired at the late Calcutta exhibition.
Kundu	Popularly from the Telugu word Kundanamu=gold. The probable derivation is from its Sanscrit name Kumud-vati, lily-bearer; formed by the dropping of the termination vati and elision of letter u, m being changed into n before the dental d.	River	*....	
Rámavaram ..	Blessed by Rama	Trigonometrical Survey station ..	....	
Jurréru	....	A tributary of the river Kundu, which drains the Koilkuntla Taluk and the Banganapalle State.	....	
		CUMBUM TALUK.		
Mundlapádu ..	The name is a corruption of Munulapadu or resort of munies (sacred personages) or mulloo, thorn, pádu deserted free from thorn.	An important village	3,079	See page 220. The village is on the bank of the Yenamalaru and has a ruined fort and two temples.
Ákavídu ..	....	A large village	2,989	

* Also in Nandyál, Sirvel and Jammalamadugu Taluks.

G—(*Continued*).

List of Names of Principal Towns, &c., in the Kurnool District Talukwar—(Continued).

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		CUMBUM TALUK—(*Continued*)		
Béstavarapupéta ..	The village is said to have been built on a Béstawaram or Thursday, hence its name.	An important village inhabited chiefly by well-to-do Komities where a considerable trade is carried on with the coast districts.	1,722	
Veligonda ..	Veli = outer and konda = hill or the out-hill, so called as it is the outer edge of the eastern ghauts.	A range of hills	....	The Veligondu range occupies the eastern flank of the Cumbum and Márkápur Taluks and is about 2,000 feet high above sea level.
Katalkonda ..	Hill near the village of Boyalapalli a Trigonometrical Survey station.	....	....	
Gundlakamma ..	....	River	....	See page 15.
Jampálérú ..	....	A tributary of the Gundlakamma ..	....	
Saggilérú ..	....	River	....	Rises in the Nallamala hills and falls into the river Pennar. Extensive wet cultivation is carried on along the course of this river.
Cumbum ..	The town takes its name from two brothers Ped da (elder) Kambhadu and Chinna (younger) Kambhadu who according to tradition sacrified their lives in the superstitious belief that by so doing they could prevent the river Gundlakamma bursting through the bund put across it to form the Cumbum tank.	A town, Tahsildar's station, headquarters of the Revenue Divisional Officer, Assistant Superintendent of Police and D.P.W. Sub-Divisional Officer, Railway station, B.K.S. Railway.	7,180	See page 219.

Jálliváripullalacheruvu.	....	Village	1,511	Residence of a pensioned poligar whose ancestor gave trouble to British Government. See page 62.
Rávipádu ..	Literally village of the pipal tree (*Ficus religiosa*).	Village	2,246	Situated on the banks of the Gundlakamma about 5 miles from Cumbum.
Kristnamashettipalli.	The village takes its name from its founder, Kristnama Shetti.	An important village at the eastern entrance of the Nandikanama pass	1,789	A choultry for travellers is here.
Mokshagundam ..	Moksha = salvation and gundum = pool, or pool of salvation. The village takes its name from a sacred pool near it, bathing in which is believed to procure salvation to the bathers.	A shrotriem village on the high road to Cumbum.	1,346	See page 221.
Turimella ..	....	An important village	....	See page 186.
Giddaluru ..	....	A village, a station of B.K.S. Railway and a station of Sub-Registrar of Assurance.	2,352	Has a ruined fort and situated on the banks of the Sagileru.
		MÁRKÁPUR TALUK.		
Márkápuram ..	Literally the village of Marika, the name of a woman who is alleged to have built the temple in the village.	Village; Tahsildar's station ..	3,074	Has a large Vishnu temple where an annual festival is held.
Gajjalakonda ..	....	A village	1,926	This village is interesting on account of a cave called "Bilambodu" situated in its vicinity. The cave which is very dark has a mineral spring of water about a hundred yards inside it and is held very sacred.
Dóranála ..	Sanscrit Doranam, an entrance. The village is so called as it is considered one of the entrances of the temple of Shrishalam.	A village	1,237	This village was formerly the seat of a poligar. A scion of the family is still living at Bommalapuram. The village being situated at the eastern entrance of the Mantrallakanama pass, the latter is also known as the Dornal pass.

G—(*Continued*).

List of Names of Principal Towns, &c., in the Kurnool District Talukwar—(Continued).

1	2	3	4	5
Name of Village or Place.	Etymology of Name where available.	Description of the Place, &c.	Population of Town or Village.	Very Brief Descriptive Remarks in Special Cases, viz., if of Historical Interest.
		MÁRKÁPUR TALUK—(*Continued*).		
Bommalapuram ..	....	A village and a Trigonometrical Survey station.	2,123	Present residence of the descendants of the Dornal poligars.
Venkátádripallem.	Named after its founder Venkatadri Nayadu a former poligar.	Do.	4,071	
Erragondapalem ..	Named after one Erragonda the builder of the tank in the village.	A village	2,597	Formerly the seat of Dornal poligar. The curiosity of the place is a stone slab 4 yards by 5 yards lying in the middle of the village on which it is said the ancient rulers of the country took their seat when administering justice. There is a sub-post office in the village.
Chápalamadugu ..	Chapalu = fish, madugu = pool or pond. A fish pond.	A village formerly the head-quarters of a Deputy Tahsildar.	2,885	
Tripurantakam ..	From Tripura (name of a Jaint, and antaka = destroyer of Jaint called Trupura = a name of Siva.	A village	....	This village is also considered as one of the gates of Shrishalam. It has a temple dedicated to Tripurantakéswaraswami situated on the top of a hill and is a place of pilgrimage.
Dupádu ..	The name Dupádu is alleged to be a corruption of the Hindustani Dopahad meaning two hills from which the village took its name. The Telugu derivation is duppi = (spotted deer) and pádu = deserted by.	A village	2,382	Formerly the head-quarters of a taluk of the same name. Has the ruins of a fort.

Kalanútula ..	....	A village	1,346	In the hills in the vicinity of this village is the temple of a deity named Katamraz where an annual festival is held.
Nallaguntla ..	....	A village situated in the midst of the Nallamallas.	548	A deity of this village called "Manthanalu" corrupted into "Mantralamma" and worshipped chiefly by the Chenchus, gives its name to the Mantralla pass.
Bhupatipalli ..	Bhupati = lord of earth, and palli = village.	A village and a Railway station B.K.S. Railway.	1,357	
Tigeléru ..	....	A river; a tributary of the Gundlakamma.	....	

INDEX.

A.

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